Sri Bhagavat-sandarbha

An Essay on Bhagavan

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Introduction

The second sandarbha, called Bhagavat-sandarbha, draws a distinction between impersonal Brahman and localised Paramatma, and describes the spiritual world and the domination of the mode of goodness devoid of contamination by the other two material modes. In other words, there is a vivid description of the transcendental position known a suddha-sattva. Material goodness is apt to be contaminated by the other two material qualities - ignorance and passion - but when one is situated in the suddha-sattva-position, there is no chance for such contamination. It is a spiritual platform of pure goodness. The potency of the Supreme Lord, and the living entity, is also described, and there is a description of the inconceivable energies and varieties of energies of the Lord. The potencies of the Lord are divided into categories - internal, external, personal, marginal, and so forth. There are also discussions of the eternality of Deity worship, the omnipotence of the Deity, His all-pervasiveness, Hi giving shelter to everyone, His subtle and gross potencies, His personal manifestations, Hi expression of form, qualities, and pastimes, His transcendental position and His complete form. It is also stated that everything pertaining to the Absolute has the same potency and that the spiritual world, the associates in the spiritual world, and the threefold energies of the Lord in the spiritual world are all transcendental. There are further discussions concerning the difference between the impersonal Brahman and the Personality of Godhead, the fullness of the Personality of Godhead, the objective of all Vedic knowledge, the personal potencies of the Lord, and the Personality of Godhead as the original author of Vedic knowledge.

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Anuccheda 1

In the previous (Tattva) Sandarbha I have described in a general way the nature of the non-dual Absolute Truth and the eternal distinction between that Absolute and the individual living entities, who are naturally the servants and worshippers of the Absolute. Now I shall describe some of the variegated features of the Absolute. The Absolute is known in three features, called Brahman, Paramatma and Bhagavan. This is described in the following statement of Srimad Bhagavatam (1.2.11):

"Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramatma or Bhagavan."*

Anuccheda 2

1 In this and other verses of the Bhagavatam, and in other Vedic literatures as well, the Absolute Truth is indicated by the use of these three words. In some places the Absolute is called Brahman, in other places Paramatma, and in other places Bhagavan. In the description of Srila Vyasa's perception, in spiritual trance, of the Supreme (described in the Tattva Sandarbha), the individual living entities (jivas) are clearly described as different from the Supreme. For this reason no one should claim that the jivas are identical with the Supreme, and no one can artificially add the phrase "jiva iti ca sabdyate" (and the Supreme is also known as jiva) to this verse (1.2.11) of Srimad Bhagavatam.

Although the Bhagavatam gives elaborate explanations of Brahman and Bhagavan first, and only after some while describes at length the feature of Paramatma, nevertheless this verse (1.2.11) gives the three features of the Supreme in the sequence Brahman, Paramatma, Bhagavan. This sequence shows the relative importance of the three features, the most important given last.

2 The non-dual Supreme, whose spiritual bliss is without interruption is understood in the three features of Brahman, Paramatma and Bhagavan. I shall now describe the feature called Brahman:

Those transcendentalists who realise the Brahman feature of the Lord experience so much spiritual happiness by this realisation that they spit in contempt on the happiness attained by the demigod Brahma, what to speak of the little happiness available to the other insignificant creatures in the material world. By rigidly following the practices of spiritual life (sadhana), these transcendentalists are able to understand that the individual living entity is spiritual and his nature is like that of the Supreme. These persons however, remain unable to understand the variety of spiritual form and potencies in the transcendental world, and neither can they understand the difference between the potencies (sakti) and Supreme Lord who is the master of all potencies (saktiman). Their limited knowledge of the mutual spiritual nature of the individual living entities and the Supreme is known as the Brahman understanding of the Lord.

3 The Bhagavan feature of the Absolute Truth may be explained in the following way:

The Supreme is in some ways different from His potencies, and He is the Supreme Shelter upon which all His transcendental potencies rest. The devotees directly perceive with their senses the personal form of the Lord everywhere, within and without everything, and in this way the devotees experience intense transcendental bliss. This realisation of the devotees, that the potencies (sakti) and the Supreme Lord who is the master of all potencies (saktiman) are different, is known as the Bhagavan understanding of the Lord.

4 These three features of the Supreme Lord are described in the same way in the following verse of Srimad Bhagavatam (5.12.11), where Jada Bharata says:

"What, then, is the ultimate truth? The answer is that non dual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realisation of that knowledge is Brahman. Then Paramatma, the Supersoul, is realised by the yogis who try to see Him without grievance. This is the second stage of realisation. Finally, full realisation of the same supreme knowledge is realised in the Supreme Person (Bhagavan). All learned scholars describe the Supreme Person as Vasudeva, the cause of Brahman,

Paramatma and other.”*
5 The same description is found in the following verse (Srimad Bhagavatam 4.11.30) where Manu says to Maharaja Dhruva:

“Regaining your natural position and rendering service unto the Supreme Lord (Bhagavan), who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of ‘I’ and ‘my’.”*

Anuccheda 3

1 In this verse the word ‘bhagavan’ is modified by the adjectival compounds ‘ananda-matre’ (the reservoir of all pleasure) and ‘upapanna-amastra-saktau’ (the master of all potencies). When the Supreme completely reveals Himself He is known as Bhagavan, and in comparison to this the Brahman feature, where the transcendental form of the Lord is not manifested, is only a partial manifestation of the Supreme. This will be discussed in great detail later on in this book. Now let us consider the definition of the word ‘Bhagavan’ given in the following verses of Visnu Purana (6.5.66-69):

2 “The impersonal Brahman feature of the Supreme is unmanifested, free from old-age, inconceivable, birthless, free from decay and diminution, indescribable, formless, without hands, feet, or other limbs, all-powerful, all-pervading, eternal, the origin of all material element, without any cause, present in everything, although nothing is situated in it, the source of the material cosmos, the object of vision for the demigods, and the object of meditation for they who aspire after liberation. The impersonal Brahman I the supremely subtle spiritual effulgence and abode of Lord Visnu, which I described in the mantras of the Vedas. Brahman is the effulgence of the Bhagavan feature of the Lord, and the all-pervading Supersoul (Paramatma) I the partial manifestation of the transcendental form of the imperishable Supreme Person, Sri Bhagavan.”

3 The Visnu Purana further explains (5.6.73-75):

“O sage, the word Bhagavan may be explained in the following way: the syllable ‘bha’ may be understood to mean ‘bharta’, or ‘sambharta’, the maintainer and nourisher of the devotees, and the syllable ‘ga’ may be understood to mean ‘gamayita’, the leader of the devotees, or the original creator of the good qualities present in the devotees.

4 “The word ‘bhaga’ also means ‘opulences’. There are six opulences: wealth, strength, fame, beauty, knowledge, and renunciation. “Bhagavan” means the person who possesses all these opulences in full.

5 “In the word ‘bhagavan’, the syllable ‘va’ stands for the verb ‘vas’ to reside. Because all material elements and all living entities rest within the Supreme Lord, and because He is present in the heart of all conditioned souls, He is addressed by the syllable ‘va’.”

6 It is also said (Visnu Purana 6.5.79);

“The Supreme Personality of Godhead possesses all strength, beauty, wealth, fame, knowledge, and renunciation, and therefore He is known as ‘bhagavan’. He is free from all faults.”

7 Now let us consider this description of Bhagavan from the Visnu Purana. In the first four verses (quoted in text 2), the word ‘brahma’ may be taken as an adjective (‘great’), modifying ‘visnoh paramam padam’ (supreme nature of Lord

Visnu). Interpreted in this way the words 'vibhum' (all-powerful) and 'sarva-gatam' (all-pervading) describe Lord Bhagavan's nature, which I full of all opulences (aisvaryasya samagrasya). The adjectives 'arupam' (formless) and 'pani-padady-asamyutam' (without hands, feet, or other limbs) should be understood to mean that the Supreme Lord Bhagavan has no material form, for His form is perfectly spiritual, and no material hands, feet, or other limbs, for His limbs are not made of matter.

8 In this passage the word 'vibhum' means 'full of all powers and opulences', 'vyapi' means 'all-pervading', and 'avyapyam' means 'nothing else can enter Him and be pervading within Him." The word 'bhagavan' directly indicates the Absolute Truth and is not in any way an indirect or incomplete description of Him. A certain river may be directly indicated by the name 'ganga', although this river is only indirectly indicated by the word 'riverbank'. In the same way the word 'bhagavan' directly indicates the absolute Truth and 'brahman' indirectly refers to the Absolute Truth.

9 The Nirukta dictionary begins it's list of definitions by announcing (1.2.1) "Now we shall give synonym for some difficult words'. In the same way we shall now explain some of the words quoted in the definition of the word Bhagavan. In that explanation the syllable 'bha' was described as standing for the word 'bharta'. "Bharta" means 'the nourisher, maintainer and establisher of the devotees." In the same way the syllable 'ga' stands for the word 'gamayita', which means "He who creates all kinds of auspicious qualities within His devotees', or "He who grants pure love of Godhead, which is the actual result of devotional service', or 'He who brings His devotees to His own transcendental planet'. The words 'bharta' and 'gamayita', should not be interpreted here to mean 'the creator and maintainer of the universe." In this context these words are used to express the relationship between the Supreme Lord and His devotees. This is the opinion of the disciplic succession of Vaisnava acaryas.

10 Synonyms for the next verse from the Visnu Purana (quoted in Text 4) follow: "Aisvarya" means "ability to control others", "samagra" means "in all respects", "virya" means "the potency of Vedic mantras chanted by great sages", "yasah" means "fame of good qualities in relation to body, mind and words", "Sri" means "all kinds of opulence and good fortune", "jnana" means "omniscience", "vairagya" means "non-attachment to material things", and 'ingana" means "name".

11 The word "bhagavan" may be understood to mean "He who possesses ('vat' is the affix known as 'matup'), the qualities previously described by the syllable 'bha', 'ga' and 'va' (bha+ga+van). The 'a' in the third quality (va), was elided, enabling the two v's to join and become a single letter. In this way the word "Bhagavavan" becomes Bhagavan). "Bhagavan" is therefore the possessor of 'bha', 'ga' and 'va'.

12 In the next verse (Text 6) the six opulences possessed by Bhagavan are also described. In this verse the word 'jnana' means 'knowledge', which is the domain of the mind and intelligence, 'sakti' mean 'the power of the senses', 'balam' means 'the strength of the body', 'tejah' means 'beauty', and 'asesatah' means 'completely' ('aisvarya' and 'virya' have been described in the previous texts). The possessor of all these in full ('van') is known as Bhagavan. The Supreme is manifest in three features: Brahman, Paramatma, and Bhagavan (Srimad Bhagavatam 1.2.11). The

Bhagavan feature is the complete manifestation of the Supreme, and the other two are partial revelations of the actual nature of the Supreme.

Anuccheda 4

1 The nature of Brahman and Bhagavan are revealed in the following question posed by Maharaja Nimi, and it's answer by Pippalayana Muni (Srimad Bhagavatam 11.3.34 and 35):

"King Nimi inquired: Please explain to me the transcendental situation of the Supreme Lord, Narayana, who is Himself the Absolute Truth and the Supersoul of everyone. You can explain this to me, because you are all most expert in transcendental knowledge."***

2 "Sri Pippalayana aid: The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of this universe, yet He has no prior cause. He pervades the various states of wakefulness, dreaming and unconscious deep sleep and also exists beyond them. By entering the body of every living being as the Supersoul, He enlivens the body, senses, life airs and mental activities and thus all the subtle and gross organ of the body begin their functions. My dear King, know that Personality of Godhead to be the Supreme."***

3 Maharaja Nimi's question may be explained in the following way: The word 'narayanabhidhanasya' means 'of Bhagavan, who is known as Narayana' and 'nistha' means 'the transcendental situation'. The Lord's features as Brahman and Paramatma as mentioned in this verse are His appearance specifically within the material world. He appears as Bhagavan in the spiritual world, and His appearance as Brahman and Paramatma is limited, for the most part, to the material world. This is confirmed in the following statement of Srimad Bhagavatam (11.15.16):

"Narayana, who is known as Bhagavan, appears in the spiritual world (turiya), unlike other manifestations of the Lord that appear in the material world."

4 In this verse (11.3.35), in answer to King Nimi's question, Pippalayana Muni speaks verse 11.3.35. He says there that the Supreme Personality of Godhead is the 'cause of the creation, maintenance and destruction of this universe (sthiti-adi-hetu) and He has no prior cause (ahetu). He enters the body of the living entity as the Supersoul and enlivens the body, senses, life-airs, and mental activities, and thus all the subtle and gross organs of the body begin their functions (dehendriyasu-hrdayani caranti yena sanjivitani).

In his answer Pippalayana says: Please know that Personality of Godhead, who appears in the form of Narayana and other forms, to be the Supreme (avehi param).

This explanations clearly describes the Bhagavan feature of the Supreme, for the Brahman feature has a different description. The three features of the Supreme (Brahman, Paramatma and Bhagavan) have different names and they appear in different ways to their worshippers. Each is distinct from the others. Brahman is different from Paramatma and Paramatma is different from Bhagavan. Pippalayana Muni answered the question of King Nimi by describing the Bhagavan feature of the Supreme.

5 The word 'ahetu' may also be interpreted to mean 'Because the Supreme Lord in His Bhagavan feature always remains in the spiritual world with His transcendental pastime potency, He remains aloof from the activities of material

creation.' Bhagavan appears in the form of His partial expansion, Paramatma, who then creates the forms of the conditioned souls (who are the Lord's parts and parcels) and the material energies. It is the Paramatma who 'enters the body of every living entity, and enlivens the body, senses, life-airs and mental activities.' The phrase 'avehi param' may then be interpreted to mean 'Please know that this is the Paramatma feature of the Supreme.'

6 The three features of the Supreme are mentioned by Varunadeva in the following prayer to Sri Krsna (Srimad Bhagavatam 10.28.7):

"I offer my respectful obeisances to the Supreme Lord, who appears in three features as Bhagavan, Paramatma, and Brahman."

In commenting on this verse, Sridhara Svami said:

"The word 'paramatmane' in this verse means 'the controller of living entities.'"

The Paramatma feature of the Lord is then the constant companion of the conditioned souls, but He I always their superior, and therefore He is called 'paramatma', or 'the Supreme Soul'. In the verse from the Eleventh Canto (11.3.35) the Brahman feature of the Supreme is described in the following words:

"He pervades the various states of wakefulness, dreaming and unconscious deep sleep, and also exists beyond them."

The word 'ca' (and) is significant in this verse, for it distinguishes Brahman from the individual living entities ("There are the individual living entities and there is also the Brahman"). In these ways in this verse (11.3.35) it is said: "Please understand the Bhagavan, Paramatma and Brahman features of the Supreme Lord." This verse was spoken by Sri Narada Muni.

Anuccheda 5

1 The following three verses of Srimad Bhagavatam (11.15.15-17) describe the three features of the Absolute (Brahman, Paramatma and Bhagavan) in connection with the description of the attainment of mystic yoga powers. The Bhagavatam explains:

"One who concentrates his consciousness in Visnu, the Supersoul, the prime mover and Supreme Lord of the external energy consisting of the three modes, obtains the mystic perfection of controlling other condition souls, their material bodies and bodily designations.***

2 "The yogi who places his mind in My form of Narayana, known as the fourth factor, full of all opulences, becomes endowed with My nature and thus obtains the mystic perfection called vasita."***

3 "One who fixes the pure mind in Me in My manifestation as the impersonal Brahman obtains the greatest happiness, wherein all of his desires are completely fulfilled."***

4 Sridhara Svami explains these verses in the following way:

"Of these three verses the first (quoted in Text 7) describes the Paramatma feature of the Lord. In that verse the word "try-adhisvare' means 'the supreme controller of maya", which consist of three modes of nature', and the word 'kala-vigrahe' means 'the Supersoul who perceives everything'.

"The second of these verses (quoted in Text 8) describes the Bhagavan feature of the Lord. In this verse Bhagavan I described as 'turiyakhye' (He who is known as the fourth factor). The meaning of this word is given in the following

statement of Vedic literature: "Within the material world the Supreme Lord appears in three forms Karanodakasayi Visnu, Garbhodakasayi Visnu, and Ksirodakasayi Visnu. The original form of the Lord is different from these three forms, and therefore He is known as turiya, the fourth form of the Lord."

"This compound word 'bhagavac-chabda-sabdite' is explained in the following statement of Visnu Purana (6.5.74): 'There are six opulences: wealth, strength, fame, beauty, knowledge and renunciation. Bhagavan means the person who possesses all these opulences in full."

Anuccheda 6

1 The view held by some that Impersonal Brahman is the ultimate feature of the Supreme will be discussed in the Third (Paramatma) Sandarbha. In that Sandarbha we will quote the following verse (Srimad Bhagavatam 10.14.6) which the impersonalists repeat to substantiate their position:

2 "O unlimited Lord, only persons who have cleansed their hearts of contamination are able to understand the glories of Your transcendental form. Because You do not undergo any material transformation, because You have no material form and because You are self-manifest, unless You choose to reveal Yourself to someone, there is no other means to understand You."

3 This verse should be understood in the following way:

"O Lord (bhuman), although it is very difficult to understand whether Your ultimate feature is Brahman or Bhagavan, nevertheless (tathapi), it is clear that the unlimited qualities of Your own transcendental form are now hidden (agunasya)."

The word 'mahima' in this verse means 'greatness'. We may note in this connection that the word 'Brahman' means 'the great'. This is confirmed in the following statement of the Sruti-sastra:

"What is the meaning of the word Brahman? Brahman means He whose greatness is expanded without limit (brmhati), or He who causes His devotees to become great (brmhayati)."

4 In this verse Brahma says:

"O Lord, only persons who have cleansed their hearts of contamination (amalantaratmabhih) are able to understand (vibodhum arhati) Your glories (mahima)."

One may ask: Why are only the pure-hearted able to understand the Lord? To this question the answer is given:

"O Lord, because You are self-manifest (svanubhavat), unless You choose to reveal Yourself to someone, there is no other means to understand You."

5 At this point someone may object: "According to our perception all gross and subtle bodies are subject to various kinds of material transformations (such as birth, growth, old-age, and death). For this reason we may assume that the form of Sri Krsna is also subject to these material transformation."

In order to answer this objection, Brahma uses the word 'avikriyat', which means 'because Your form does not undergo any material transformations."

6 At this point someone may raise the following objection: "All forms which we have perceived are material in nature, and therefore we consider that the form of Sri Krsna, which is perceivable by the senses, must also be material."

In order to answer this objection, Brahma uses the word 'arupatah' (the form of Sri Krsna is not material).

7 At this point Lord Krsna may pose the following question to Brahma: "How can My transcendental form become manifest before the living entities?"

In order to answer this question, Brahma says: "ananya-bodhyatmataya (You can be understood only by devotional service)." Although no one has, by his own merit, the ability to understand Krsna, if one worships Him by Performing devotional service, the Lord voluntarily appears before that devotee. This is described in the following verse from Srimad Bhagavatam (1.2.12 the verse immediately following the description of Brahman, Paramatma and Bhagavan) where Suta Gosvami says:

8 "The seriously inquisitive student or sage, well equipped with knowledge and detachment, realises that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti."*

9 This is also confirmed in the following verse from Srimad Bhagavatam (8.24.38) where Lord Matsya instructs Maharaja Satyavrata in the following word:

"You will be thoroughly advised and favoured by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."*

Anuccheda 7

1 The three aspects of Brahman, Paramatma and Bhagavan are also described in the following statement of Srimad Bhagavatam (2.7.47):

"What I realised as the Absolute Brahman I full of unlimited bliss without grief. That I certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead (Bhagavan). He is eternally void of all disturbances and fearless. He I complete consciousness as opposed to matter. Uncontaminated and without distinctions, He is the primeval cause (Paramatma) of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand."*

2 Because the Absolute Truth I the greatest (brttama) He is known as Brahman (brahmeti yad viduh). Brahman and Bhagavan both refer to the same Supreme Truth (paramasya pumso bhagavatah padam), and therefore they are not different from each other. Bhagavan is, however, the original feature of the Supreme and Brahman is manifested at a later time from the form of Bhagavan, who I the reservoir in whom the Brahman and other features of the Supreme remain.

3 In this verse the Impersonal Brahma is described by the words 'pratibodha-matram' (complete consciousness, as opposed to matter), and 'ajasra-sukham' (unlimited bliss). The word 'atma-tattvam' indicates that the Supreme Truth is the original root from whom all individual spirit souls have become manifested. Because the Supreme is the original father of all spirit souls, He loves them all equally without discrimination.

4 The Absolute Truth is full of unlimited bliss because He is 'sasvat' (eternal), 'prasantam' (free from all disturbances), 'abhayam' (without fear), and 'visokam' (without grief). The Supreme does not need to perform pious activities in order to reap happiness as a result. This is confirmed in the following words:

"The Supreme does not perform sacrifices in order to reap material benefits.

This means that the fruitive sacrifices described in the karma-khanda section of the Vedas will not help one to understand the Absolute truth. Only the

philosophical portions of the Vedas, such as the Upanisads, will help one to understand the Supreme. This is confirmed in the following statement of the Brhad-aranyaka Upanisad (3.9.26):

"The Supreme Person is revealed in the Upanisads.

5 That the Lord's transcendental bliss I not dependent on the interaction of senses with sense-objects is confirmed by the following words used in this verse to describe the Lord: 'suddham' (the Lord is uncontaminated), 'saman' (without distinction) and 'sad-asatah param' (and beyond the interactions of material causes and effects).

The phrase 'maya paraity abhimukhe ca vilajjamana' means 'The illusory energy maya is ashamed to come before the Lord of His devotees. She flees far away from them."

Anuccheda 8

1 When the truth of the Lord's original feature, known a Bhagavan, becomes manifested, then the truth of the Impersonal Brahman feature automatically becomes manifested also. For this reason this explanation of Brahman has been included in this essay, which explains the nature of Bhagavan.

2 The proper method of understanding the Bhagavan feature of the Supreme is described in the following verse of Srimad Bhagavatam (1.7.4) where Suta Gosvami says:

"Thus he fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control."*

Anuccheda 9

That the Bhagavan feature of the Supreme may be understood only by devotional service is also confirmed in the following statement of Srimad-Bhagavatam (3.9.11) where Brahma says:

"O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You."*

This verse was recounted by Srila Suta Gosvami.

Anuccheda 10

1 The Bhagavan feature of the Lord is described in the following ten and a half verses of Srimad Bhagavatam (2.9.9-19) where Sukadeva Gosvami says:

"The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence.*

2 "In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy; it cannot enter that region. Without discrimination, both the demigods

and the demons worship the Lord as devotees.*
3 “The inhabitants of Vaikuntha planets are described as having a glowing sky-bluish complexion. Their eyes resemble lotus flowers, their dress is of yellowish colour, and their bodily features very attractive. They are just the age of growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent.*
4 “Some of them are effulgent like coral and diamonds in complexion and have garlands on their heads, blooming like lotus flowers, and some wear earrings.
5 “The Vaikuntha planets are also surrounded by various airplanes, all glowing and brilliantly situated. These airplanes belong to the great mahatmas or devotees of the Lord. The ladies are as beautiful as lightning because of their celestial complexions, and all these combined together appear just like the sky decorated with both clouds and lightning.*
6 “The goddess of fortune in her transcendental form is engaged in the loving service of the Lord’s lotus feet, and being moved by the black bees, followers of spring, she is not only being engaged in variegated pleasure-service to the Lord, along with her constant companions - but is also engaged in singing the glories of the Lord’s activities.*
7 “Lord Brahma saw in the Vaikuntha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the Goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhana, His immediate associates.*
8 “The Personality of Godhead, seen leaning favourably towards His loving servitors, His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on His head. He had four hands, and His chest was marked with the lines of the goddess of fortune.*
9 “The Lord was seated on His throne and was surrounded by different energies like the four, the sixteen, the five, and the six natural opulences, along with other insignificant energies of the temporary character. But He was the factual Supreme Lord, enjoying His own abode.*
10 “Lord Brahma, thus seeing the Personality of Godhead in His fullness, was overwhelmed with joy within his heart, and thus in full transcendental love and ecstasy, his eyes filled with tears of love. He thus bowed down before the Lord. That is the way of the highest perfection for the living being (paramahamsa).*
11 “And seeing Brahma present before Him, the Lord accepted him as worthy to create living beings, to be controlled as He desired, and thus being much satisfied with him, the Lord shook hands with Brahma and, smiling, addressed him thus.”*
12 The first of these verses (2.9.9 quoted in Text 1) should be interpreted in the following way: Brahma stayed in the lotus flower of the navel of the Purusa-avatara named Narayana, and there he worshipped the Lord by performing austerities for His satisfaction, as the Lord Himself had previously ordered. The Supreme Lord became pleased with Brahma (sabhajita), and showed him His own (sva-lokam) Vaikuntha realm, the topmost of all planetary systems. In this verse the word ‘yat-param’ may be interpreted to mean “The highest of all Vaikuntha planets: the abode of the original form of the Personality of Godhead”, or it may

also be interpreted to mean 'the Vaikuntha realm which is not different from the Supreme Truth, Brahman Himself."

This Vaikuntha realm is described in these verses as full of transcendental varieties and free from the influence of the illusory potency, maya.

13 In this verse (2.9.9) the Vaikuntha realm was revealed to Brahma. Vaikuntha is described here as free from all miseries and fears (vyapeta-sanklesa-vimoha-saddhvasam). According to Patanjali's Yoga-sutras (Sadhana-pada, Sutra 3), the five miseries of material existence are: 1. Ignorance, 2. False-ego, 3. Lust, 4. Hatred, and 5. Attachment. Vaikuntha is free from these and all other sufferings. Self-realised souls are able to see Vaikuntha (sva-drstavadbhih), and they always worship and glorify it (abhistutam).

14 That self-realised souls are able to see Vaikuntha is confirmed by the following statement of Srimad Bhagavatam (3.16.27-28) which describes the Four Kumaras' visit to Vaikunthaloka:

"Lord Brahma said: After seeing the Lord of Vaikuntha, the Supreme Personality of Godhead, in the self-illuminated Vaikuntha planet, the sages left that transcendental abode.*

15 "The sages circumambulated the Supreme Lord, offered their obeisances and returned, extremely delighted at learning of the divine opulence of the Vaisnava."*

16 In the next verse (2.9.10) we read that "In the personal abode of the Lord the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness." The material mode of goodness, which is invariably mixed with the lower mode of passion and ignorance, does not exist in Vaikunthaloka. Only the spiritual mode of goodness, known as 'suddha-sattva', which is completely free from the touch of the illusory energy, maya, exists in the spiritual realm of Vaikuntha.

17 That the three modes of material nature are not present in the Vaikuntha planets is described in the following verse from the Jitanta-stotra of the Narada-pancaratra:

"The planets known as Vaikuntha are filled with all six spiritual opulences. The three modes of material nature are not present on these planets, which cannot be entered by they who are not devotees of the Lord."

18 In the description of Vaikunthaloka found in the Padma Purana Uttara-khanda, the mode of goodness present in the spiritual world is clearly described as being non-material. In this passage, after describing the opulences and powers of the material potency, Lord Siva explains (Padma Purana, Uttara-khanda 255.56.59):

19 "My dear Parvati, you have just heard about the opulences of the material energy, now hear about the supreme opulences of the spiritual world, which comprises three quarters of all existence.

20 "Produced from the perspiration of the Personality of Godhead, whose limbs are all the Vedic literatures, the auspicious Viraja River flows on the boundary that separates the material energy from the spiritual sky.

21 "On the farther shore of the Viraja River is the spiritual sky. In that spiritual sky I the abode of the Supreme Personality of Godhead. That abode is eternal, imperishable, unlimited, effulgent, transcendental, and full of nectar. That abode is made of the transcendental energy known as the mode of pure goodness

(suddha-sattva).”
22 The three modes of material nature never exist alone. If one of the modes is present, then the other two are also present. This I confirmed in the following statements of Vedic literature:

“The three modes of material nature are present together.”

Sankhya-kaumudi

“The three modes of material nature are present together. They do not remain alone. If one is present, then the others are also present.”

Bhattika

“Wherever one mode of material nature is present, the other modes are also there. The mode of goodness, therefore, does not exist alone, but is always mixed with passion and ignorance. In the same way the other modes of nature cannot be manifested alone. They are always mixed with the other modes.”

Agama-sastra

“The three modes of material nature are always together, they cannot be separated from each other.”

Vedic literature

23 Because in the Vaikuntha planets there is no mode of material passion, nothing is created there; because there is no mode of material ignorance, nothing is destroyed there; and because there is no mode of material goodness, nothing is material there, but everything is spiritual, eternal, full of knowledge and bliss. This verse (2.9.10) gives the reason for the absence of the three modes of material nature within the realm of Vaikuntha by saying:

“There is no predominance of the influence of time.”*

The time element agitates the material energy, and from that agitation the three modes of nature are born. Because in Vaikuntha there is no material time, which is the cause of the six varieties of material transformation, there are also no three modes of material nature.

24 In this verse (2.9.10) the phrase ‘na yatra maya’ (There is no predominance of the external, illusory energy) is like an axe that cuts at the root of any conception that material time or the modes of material nature have any influence in the Vaikuntha world. In this verse the word ‘maya’ does not only mean ‘illusion’, but it refers to a specific potency of the Personality of Godhead entrusted with the creation, maintenance and dissolution of the material universes. Because maya is absent in Vaikuntha, the modes of passion and ignorance, as well as material goodness, which is invariably contaminated by the lower modes of passion and ignorance, are also absent. In this verse the word ‘misram’ may also be interpreted to mean ‘pradhana’, or the unmanifested stage of the modes of nature, where the modes are not yet differentiated, but are merged together as a single unit.

Interpreted in this way it may be understood that even at the beginning of the creation maya and pradhana were two distinct potencies of the Lord and were not identical. Because even at the beginning of material creation pradhana was different from maya, it may be understood that pradhana is always independent of both maya and time. It is a separate, independent potency.

The phrase ‘kim utapare’ (what to speak of) reinforces the statement of this verse, that in Vaikunthaloka there is no influence of the material energy. There is no need to belabour this point, but it is sufficient to state, in a general way, that in

Vaikunthaloka there is no influence of the mode of passion and ignorance.
25 At this point someone may object: "Is it not so that because in Vaikuntha there is no influence of the three modes of material nature, which are the origin of varieties, it may be logically concluded that there is no variety in Vaikunthaloka?"

Considering that someone might raise this objection, Sukadeva Gosvami describes the varieties present in the Lord' transcendental potency known as suddha-sattva, which prevails in the Vaikuntha planets. This description begins with the word 'hareh' in verse 2.9.10 (quoted in Text 2).
26 In this verse the word 'sura' means 'those influenced by the mode of material goodness', and 'asura' means 'those influenced by the baser modes of passion and ignorance'. In Vaikuntha both these classes of living entities worship the Lord. In fact, however, because the residents of Vaikuntha constantly worship the Lord they are most exalted and are beyond all the modes of material nature. They are actually above the status of either demon or demigod.
27 Sukadeva Gosvami describes the residents of Vaikunthaloka in the following words (2.9.11):

The inhabitants of the Vaikuntha planets are described as having a glowing sky-bluish complexion (syamavadatah). Their eyes resemble lotus flowers (sata-patra-locanah), their dress is of yellowish colour (pisanga-vastra), and their bodily features very attractive (surucah). They are just the age of growing youths (supesasah), they are all nicely decorated with pearl necklaces (mani-praveka) and with ornamental medallions (niskabharanah) and they all appear to be effulgent (suvarcasah).

Many of the Vaikuntha residents have a bluish complexion like that of the Lord, but some have a different complexion and they are described in the following words (2.9.12):

"Some of them are effulgent like coral and diamonds in complexion."
28 In the next verses (2.9.13-15), Sukadeva Gosvami, after describing the residents of Vaikuntha, continues his description of the Vaikuntha planets. Synonyms for some of the words in these verses follow:

"rih" means 'the goddess of fortune, who is the transcendental potency of the Lord', 'rupini' means 'in the form of the most dear consort of the Lord', 'manam' means 'respectful services', 'vibhutibhih' means 'accompanied by her personal associates', 'prenkham' means 'movement of enjoyment', 'srita' means 'engaging in transcendental pastimes', 'kusumakarah' means 'spring', 'kusumakaranuga' means 'the bumble bees, who are followers of spring', 'giyamana' means 'being glorified in various ways', and 'priya-karma' means 'the activities of the dearmost Lord Hari."
29 The Personality of Godhead is also described as the master of the heroes in the Yadava dynasty. This is confirmed in the following verse of Srimad Bhagavatam (2.4.19), where Srila Sukadeva Gosvami says:

"May Lord Sri Krsna, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vrsni of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."*
30 In the next verse (2.9.16 quoted in text 8), Sukadeva Gosvami says that the

very sight of the Lord is 'intoxicating and attractive', and 'His chest is marked with the lines of the goddess of fortune.' The goddess of fortune remains as a golden line on the left side of the Lord's chest. In the next verse (2.9.17, quoted in Text 9), the four potencies mentioned may be interpreted to refer to the four spiritual potencies beginning with the potency of religious piety. The four potencies clearly does not refer to irreligion or any similar external, material energies. These spiritual potencies in the spiritual realm are described in the following statement of the Padma Purana, Uttara-khanda (91.100):

31 "In the spiritual world the Rg, Yajur, Sama and Atharva Vedas, as well as the four potencies: piety, knowledge, opulence, and renunciation, eternally remain."

We may note that the use of the word 'tatha' in this verse in the middle of samasa is not a grammatical flaw, for this verse is spoken by Srila Vyasadeva Himself.

32 The sixteen potencies mentioned in this verse (2.9.17 quoted in Text 9) are the sixteen doorkeepers of Vaikuntha, who are described in the following statement of Padma Purana Uttara-khanda (256.14-17), where Lord Siva says to Parvati:

"O beautiful-faced Parvati, Canda and Pracanda are the guards posted at the eastern gate of Vaikuntha. Bhadra and Subhadraka guard the southern gate, Jaya and Vijaya remain at the western gate, and Dhata and Vidhata protect the northern gate. In addition to them Kumuda and Kumudaksa guard the southeast, Pundarika and Vamana guard the southwest, Sankukarna and Sarvanetra guard the northeast. These are the names of the sixteen protectors of Vaikuntha-puri."

33 The five potencies mentioned in this verse (2.9.17 quoted in Text 9) are named in the following verse from the Padma Purana Uttara khanda (256-24):

"Kurma, Nagaraja, Vainateya the master of the Vedas, Chandah and Sarvamantra are the five potencies that comprise the form of the spiritual realm."

34 Later, in the Krsna-sandarbha, we will describe the personal abode of Sri Krsna, which is situated in the highest part of the Vaikuntha realm. In that realm of Sri Krsna there are also sixteen transcendental potencies, and their names beginning with Cyuta and Alambini will be given in a passage from the Prabhasa-khanda quoted in the Krsna-sandarbha.

35 In this verse (2.9.17 quoted in text 9) the word 'svaih' means 'personal', 'bhagaih' means 'with various opulences and potencies', and 'yuktam' means 'empowered'. 'Itaratra' means 'among the mystic-yogis', and 'adhruvaih' means 'temporary'. In other words, the mystic yogis attain opulences that are a faint reflection of those the Lord manifests in the spiritual world. The word 've' means 'own', and 'dhaman' means 'in the Lord's abode of Vaikuntha'. Because Lord Narayana is supremely independent and because He engages only in enjoying various pastimes (ramamanam) in the Vaikuntha world, therefore He should be understood to be the Personality of Godhead (isvaram). He is not an ordinary living entity.

36 The next verse (2.9.18 quoted in text 10) says: 'bowing before the Lord's lotus feet is the way of highest perfection for the living being.' This statement confirms that the form of the Lord is not material, but purely spiritual, eternal, full of knowledge and full of bliss.

37 In the next verse (2.9.19 quoted in text 11), Sukadeva Gosvami says the

Supreme Lord 'accepted Brahma as worthy to create living beings, to be controlled as He desired (praja-visarge nija-sasanarhanam), and thus the Lord spoke to him as follow (babhase).'

38 At this point someone may raise the following objection: "Brahma is merely the creator of the material universes, and is very insignificant in comparison to the Personality of Godhead, the greatest of the great. I do not think it is possible for Brahma to have a direct relationship with the Supreme Lord."

In order to answer this question, Srila Sukadeva Gosvami described the Supreme Lord's intense love for His devotees in the next verse (2.9.19 quoted in text 11) by saying: "The Lord was very much satisfied with Brahma, shook hands with him, and, slightly smiling, addressed him thus."*

Anuccheda 11

The Bhagavan, or personal, feature of the Supreme Spirit is not an artificial creation sprung from the imagination of some theologicians and philosophers, but it is the actual truth. This personal aspect of the Supreme Truth, who is always accompanied by His various potencies, is the subject matter described in the verses of Srimad Bhagavatam, and in the very beginning of the Bhagavatam, Srila Vyasadeva stresses the reality of this subject matter (the Supreme Person) by saying (1.1.2):

"This Bhagavata Purana propounds the highest truth which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries."*

In this verse the Supreme Truth is described by the two adjectives 'sivadam' and 'trayonmulanam'. "Sivadam' means 'He who give transcendental bliss by the means of His own transcendental potency', and 'tapa-trayonmulanam' means 'He who uproots the threefold miseries caused by the illusory potency, maya.'

Anuccheda 12

The potencies of the Lord may be divided into two opposite kinds: 1. The internal, or spiritual potency, and 2. The external, or material potency, maya. These two potencies inspire their followers to think and act in diverse ways, and in this way there are innumerable different activities and innumerable different philosophies, each hostile to the others. Nevertheless all this variety has a single origin. That single origin is described by Maharaja Daksa in the following prayer (Srimad Bhagavatam 6.4.31) addressed to the Supreme Personality of Godhead:

"Let me offer my respectful obeisances unto the all-pervading Supreme Personality of godhead, who possesses unlimited transcendental qualities. Acting from within the cores of the hearts of all philosophers, who propagate various views, He causes them to forget their own souls while sometimes agreeing and sometimes disagreeing among themselves. Thus He creates within this material world a situation in which they are unable to come to a conclusion. I offer my obeisances unto Him.

Anuccheda 13

That all variegated potencies have their origin in the Supreme Personality

of Godhead is also confirmed in the following statement of Srimad Bhagavatam (4.9.16) where Dhruva Maharaja says to the Supreme Lord:

"My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements - knowledge and ignorance. Your multi-energies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You."*

The multi-energies of the Lord may be divided into three broad categories: the superior, intermediate, and inferior potencies. Inspired by these variegated energies of the Lord, the living entities act in various ways.

Anuccheda 14

That the Supreme Personality of Godhead is the origin and reservoir of all potencies is also confirmed in the following statement of Srimad Bhagavatam (4.17.33), where Maitreya Muni says to Vidura:

"My dear Lord, by Your own potencies You are the original cause of the material elements, as well as the performing instruments (the senses), the workers of the senses (the controlling demigods), the intelligence and the ego, as well as everything else. By Your energy You manifest this entire cosmic creation, maintain it and dissolve it. Through Your energy alone everything is sometimes manifest and sometimes not manifest. You are therefore the Supreme Personality of Godhead, the cause of all causes. I offer my respectful obeisances unto You."*

Anuccheda 15

That the Lord's variegated potencies are inconceivable and cannot be completely understood by the individual living entity is confirmed by the following statements of Vedic literature:

"O Lord, You are the Supreme Personality of Godhead for all living entities. Your diverse energies can act multifariously. This is inconceivable to us."*

Devahuti-devi to Lord Kapila (Srimad Bhagavatam 3.33.3)

"The Absolute Truth and His potencies are inconceivable. They can only be understood by the Vedic literatures, which are the direct revelation of the Lord."

Vedanta-sutra 2.1.27

"Innumerable variegated and inconceivable potencies exist within the Supreme Personality of Godhead."

Vedanta-sutra 2.1.28

Anuccheda 16

1 The nature of the Lord's potencies is further described in the following verse of Srimad Bhagavatam (11.3.37) where Pippalayana Rsi says to Maharaja Nimi:

"Originally one, the Absolute, Brahman, comes to be known a threefold, manifesting itself as the three modes of material nature: goodness, passion and ignorance. Brahman further expands it potency, and thus the power to act and the power of consciousness becomes manifest, along with the false ego, which covers

the identity of the conditioned living being. Thus, by the expansion of the multi-potencies of the Absolute, the demigods, as the embodiment of knowledge, become manifest, along with the material senses, their objects, and the results of material activity, namely happiness and distress. In this way the manifestation of the material world takes place as the subtle cause and as the material effect visible in the appearance of gross material objects. Brahman, which is the source of all subtle and gross manifestations, is simultaneously transcendental to them, being absolute."***

2 In this verse the phrase 'brahmaiva uru-sakti bhati' means 'The Supreme Truth possesses many potencies'. The word 'eva' (certainly) emphasises the fact that Lord's potencies are not merely imagined to exist, but are real, the potencies naturally possessed by the Lord. In the last line of this verse 'yat' refers to Brahman, 'sat' to earth and the other gross material elements, 'asat" to prakrti and the other subtle material elements, 'tayoh' to these two external potencies, and 'param' to the Lord's personal internal potency, which is the spiritual planets of Vaikuntha, and the pure spirit souls, who are His marginal potencies. Any conception that contradicts this is in error.

3 Someone may ask: "What different kinds of potencies are the property of the Lord?" In order to answer this question, Pippalayana Muni said: 'jnana-kriyartha-phala-rupataya'. This means that the Lord has many potencies, such as His jnana-sakti, which consists of the mahat-tattva and other potencies, kriya-sakti, which consists of the sutras and other potencies, and artha-sakti, which consists of the tan-matras and other potencies. These sat and asat potencies are material in nature. Above them (tayoh param) is the supreme goal of life, the spiritual Supreme Personality of Godhead, who is known as Bhagavan and who is accompanied by His potencies. Also above them is the spiritual living entity, who is known as jiva, and who, because He follows the Lord, is pure. In this way the Lord's many potencies (uru-sakti), which begin with His jnana-sakti and kriya-sakti are described.

4 The Lord's potencies are real, not imagined, for they have emanated from the Lord Himself, the Supreme Reality. This is confirmed by Pippalayana Muni in the following statement:

"Originally one, the Absolute, Brahman, comes to be known as threefold, manifesting itself as the three modes of material nature: goodness, passion and ignorance. In this way Brahman expands its potency."***

From the Supreme Brahman the unmanifested modes of material nature (tri-vrt) are manifested; from the unmanifested mode of nature the kriya-sakti is manifested, from the kriya-sakti the sutram is manifested.

From jnana-sakti the power of consciousness is manifested and from the power of consciousness the false-ego (aham) is manifested. The false ego covers the awareness of the pure individual soul (jivam) which is one of the Lord's spiritual potencies.

The Vedic literatures explain (pravadanti) the manifestation of the Lord's potencies in this way. That all these variegated energies have emanated from the Supreme Godhead is explained in the Chandogya Upanisad (6.2.1) in the following words:

"O gentle student, in the beginning, before the creation, only the Supreme Godhead was manifest. It is from Him that everything has come."

Because the variegated potencies have emanated from the Supreme Truth, they must also be real, they cannot be false. All these potencies are like the limbs and parts of the limbs of the Personality of Godhead. He is like the sun, and all these potencies are like the rays of light emanating from that Supreme-sun. This is confirmed by the following statement of Sruti-sastra (found in the following places: Katha Upanisad 2.2.15, Mundaka Upanisad 2.2.10, and Svetasvatara Upanisad 6.14):

"Everything that exists is like rays of light emanating from the Supreme."

5 That the Lord's potencies are real, and also inconceivable to the living entities, is confirmed by the following question posed by Maitreya Muni, and answered by Parasara Muni.

Maitreya asked (Visnu Purana 1.3.2):

"The Personality of Godhead is supremely pure in heart and mind, and He is beyond the influence of the three modes of material nature. He is unlimited. How is it possible for Him to directly engage in the creation, maintenance and destruction of the various material universes? I would expect that He would have no direct connection at all with the material world."

6 Parasara Muni answered Maitreya's question in the following words (Visnu Purana 1.3.3):

"O best of the ascetics, the potencies of the Supreme Personality of Godhead (such as sarga-sakti, the potency of material creation, and others) are all inconceivable and cannot be understood by the individual living entities. Just as heat is the potency of fire, these are all the potencies of the Supreme."

7 Sridhara Svami comments on this verse in the following words:

"In this verse Maitreya Muni doubts that it is possible for the transcendental Personality of Godhead to engage in the mundane activity of material creation. The word 'nirgunasya' used in this verse means 'free from the influence of the material modes of goodness, passion and ignorance'. "Aprameyasya' means 'free from the limitations of time, space, and other material restricting factors'. 'Suddhasya' means 'without a material body', or 'He who does not require anyone's help in order to do anything'. 'Amalatmanah' means 'He who is free from material piety and impiety, and who does not have to perform any Vedic ritual in order to become purified.' Observing that the Supreme is different from, and untouched by, matter, Maitreya Muni doubts that it is possible for Him to create something so different from Himself.

8 "In the next verse and a half, Parasara Muni answers Maitreya's question by saying that the Personality of Godhead acts within the material world through the agency of His inconceivable potencies. The Lord's potencies may be considered inconceivable in two ways. First, they are inconceivable because they are so great and powerful that the tiny logical apparatus of the conditioned soul does not have the strength to understand them, and second, they are inconceivable because they are simultaneously one and different from the Personality of Godhead, a seeming contradiction which the intelligence of the conditioned souls is generally not large enough to house. This seeming contradiction can be understood, however, by the example of the fire and its potency heat. Heat is the potency of fire and it has specific burning power obtained from it's origin, the fire. In some ways the heat is the same as the fire itself, and in other ways it is different. In the same way everything that exists is the potency of the Supreme Personality of Godhead,

simultaneously one and different from Him.

"In this way the simultaneous oneness and difference may be understood. We may also note in this verse that the word 'bhava-saktayah' means 'perfect by nature'. In this way, even though the Personality of Godhead is never touched by the three modes of material nature, and even though He never directly contacts the material nature, He creates the material universes, and performs various activities within them, by means of His inconceivable potencies."

9 That the Personality of Godhead is the master of inconceivable potencies is also confirmed by the following statement of the Svetasvatara Upanisad (6.8):

"He does possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater that Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence."*

10 That the Personality of Godhead is the master of innumerable potencies is also confirmed by the following statement of the Sruti-sastra (Svetasvatara Upanisad 4.10):

"Although maya is false or temporary, the background of maya is the supreme magician, the Personality of Godhead, who is Mahesvara, the supreme controller."*

11 Everything that exists is the potency of the Supreme Personality of Godhead, and is simultaneously one and different from Him just as heat is not different from fire. The word 'bhava-saktayah' may also be interpreted to mean 'produced from the transcendental body of the Lord.' Because the Lord's potencies are manifested from His own form, they are also simultaneously one and different from Him. No one can defeat this argument or prove anything different than this. That the Personality of Godhead is the master of innumerable potencies is confirmed in the following statements of the Upanisads:

"The Personality of Godhead has multifarious potencies."

Svetasvatara Upanisad 6.8

"The Personality of Godhead is the supreme master and controller of everything that exists."

Brhad-aranyaka Upanisad 4.4.22

12 In this passage (from the Visnu Purana, quoted in Texts 5 and 6) Maitreya poses his question from the point of view of the impersonalists, who maintain that the Supreme has no qualities, and Parasara Muni replies by taking the stance of the personalists who teach that the Supreme has qualities, and that variety exists even in the spiritual world. Maitreya uses words like "suddhasya" (pure) and 'adehasya' (without a body) to describe the Supreme. He was thinking in terms of an impersonal Supreme without potencies. Parasara Muni, in his reply, used these same terms to describe the personal feature of the Supreme. In Parasara's answer the term 'nirgunasya' (without qualities) used by Maitreya to describe the Supreme was answered by the word 'acintya-jnana-gocarah' (inconceivable). By using this word, Parasara hinted to Maitreya that the Supreme is called 'nirguna' (without qualities) because His qualities are so great that they cannot be fully or properly understood by the individual living entities. When Maitreya used the words 'amalatmanah' (flawless) and 'suddhasya' (pure), he considered that the Supreme

was without qualities, in other words he thought of the Supreme as pure in the way an unflawed piece of glass or crystal is pure by virtue of having no qualities. Parasara Muni accepted the description of the purity of the Supreme in a different way. For Him the Supreme had qualities, but no vices or imperfections. In this way the Supreme is pure. In his answer Parasara rejected the impersonalistic concept of the Supreme referred to by Maitreya and instead described the Supreme as person, the master of innumerable inconceivable potencies. Heat is sometimes present in water, air, or other elements, but it is always present in the fire-element, and can never be separated from it. Just as heat is always present in fire, in the same way the inconceivable potencies of the Supreme cannot be separated from Him. They are an intrinsic part of His nature. Because the Supreme possesses unlimited inconceivable potencies, He is the greatest, and no one is equal or greater than Him. This is confirmed in the following statement of Svetasvatara Upanisad (6.8):

"No one is equal to or greater than the Supreme Personality of Godhead."

13 In the Upanisads and other Vedic literatures the Lord's potencies are sometimes described as 'brahma' (the greatest). This does not mean that the Lord's potencies are greater than the Lord Himself, but merely that the Lord's potencies are extremely powerful, and cannot be checked by anyone except for the Personality of Godhead Himself. The Lord's transcendental potency activates the material nature, which moves the three modes of material nature, which become transformed into the 'sarga-sakti' (potency of material creation) and other material potencies. In this way the affairs of the material universes are conducted by the Lord's potencies, without any direct intervention by the Personality of Godhead, who is never touched by the material energy.

14 The word 'brahma' (the greatest) is also used to describe the Lord's potencies in the following statement of the Chandogya Upanisad (3.14.1):

"This entire material world is Brahman, the greatest."

This description of the material potency of the Lord as the 'greatest', should be understood, however, only in a relative sense, for the Lord's material potency is not greater than the Lord Himself, as Maitreya Muni has already explained by using the word 'nirgunasya' (untouched by the material modes of nature) to describe the Lord. The Svetasvatara Upanisad (4.10) also describes the Personality of Godhead as superior to His material potency in the following words:

"The Personality of Godhead is the master and controller of this material world, which is His illusory potency, maya."

That maya is inferior to the Personality of Godhead is also confirmed by the following statement of Srimad Bhagavatam (1.7.4):

"The illusory potency maya takes shelter of the Personality of Godhead and is independent on Him."

In this way the Personality of Godhead is superior to His illusory potency, maya, even though that potency is sometimes described as 'brahma' (the greatest). Because the Lord's potencies (known as 'brahma') are subordinate to Him, He delegates to them various duties in relation to the material world. They contact the material energy, not He.

15 That the Personality of godhead is superior to His potencies ('brahma') is also confirmed in the following statement of Srimad Bhagavad-gita (13.12-13), where the Lord Himself says:

"I shall now explain the knowable, knowing which you will take the eternal. This beginningless, and it is subordinate to Me. It is called Brahman, the spirit, and it lies beyond the cause and effect of this material world."*

16 The Supreme Truth has innumerable inconceivable potencies, which may be grouped into four broad categories: 1. His internal potency, 2. The secondary potencies manifest from His internal potency, 3. The individual living entities (jivas), and 4. The unmanifest state of the modes of material nature (pradhana). As the sun remains in one place, although its potency, the sunshine, expands in all directions, so the personality of Godhead remains in one place, although His variegated potencies are everywhere.

17 This is described in the following statement of the Visnu Purana (1.22.54):

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe."*

18 This is also confirmed by the following statement found in both the Katha Upanisad (2.2.15) and Svetasvatara Upanisad (6.14):

"This entire cosmos is the effulgence manifested from the Supreme Personality of Godhead."

19 Someone may argue that it is contradictory to say that the Supreme stays in one place, and at the same time He is present everywhere. This objection is not valid, for the Lord possesses all inconceivable potencies by which He can do any impossible thing. In this way He can be simultaneously localised and all-pervading. The Lord's potencies are divided into three categories as follows: 1. Antaranga-sakti, the internal potency, which is present in the spiritual world of Vaikuntha, 2. Tatastha-sakti, the marginal potency, or individual spirit souls, who are like sparks of the Supreme Whole, and 3. Bahiranga-sakti, the external potency known as maya, which is inert matter, the unmanifested stage (pradhana) of the modes of nature. These three potencies of the Lord are described in the following statement of the Visnu Purana (6.7.61-63):

20 However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord's third potency."*

21 "This living entity, covered by the influence of nescience, exists in different forms in the material energy, to greater or lesser degrees."*

22 In this verse the words 'avidya-karma' mean 'the potency that bewilders', and the word 'samjna' (named) identifies that potency as the illusory potency, maya. Although the maya potency is external and inferior to the marginal potency, or individual living souls, nevertheless, the external potency has the power to cover and bewilder the marginal potency. This is explained in the next verse, where the word 'taratamyena' describes the external potency's ability to place the individual spirit-souls in various higher and lower material bodies, extending from the body of the demigod Brahma down to the insignificant bodies of plants and other non-moving creatures. This power of the external potency over the marginal potency is described in the following statement of Srimad-Bhagavatam (1.7.5):

"The individual living entities (jivas) are placed in illusion by the external potency, maya."

23 In this verse (1.7.5) the word 'yay' refers to the Lord's inconceivable illusory potency maya, by whose influence the unmanifested modes of material

nature (pradhana) are inert, unconscious and constantly mutable. That the pradhana is manifested from the maya-potency we shall demonstrate later on in this book. The three potencies: ataranga, tatastha and bahiranga, are similar in many but not all respects. Each has distinguishing features, and each has some defects not present in the others.

Anuccheda 17

1 The Supreme Personality of Godhead is the master of all spiritual and material potencies. Even Hiranyakasipu confirms this in the following words (Srimad Bhagavatam 7.3.34):

"Let me offer my respectful obeisances to the Supreme, who possesses external and internal energies."*

The Supreme Personality of Godhead is spiritual in nature and He is the shelter of innumerable spiritual potencies (the individual living entities). He is like the sun-planet, which by nature consists of light, and which is the shelter of innumerable rays of light, which have the same nature as the sun-planet itself. The marginal spiritual potency known as jiva-sakti, or the individual spiritual entities, will be explained in the next treatise, the Paramatma-sandarbha.

2 In the following statement of the Visnu Purana (1.19.76-77) the antaranga-sakti (internal potency) is described by contrasting it with the bahiranga-sakti (external, material potency):

"O Supreme Personality of Godhead, O master of the demigods, O Supersoul present in the hearts of all creatures, I offer my respectful obeisances to Your inferior material potency, which is eternal, and which is the resting place for the three modes of material nature. O Lord, I also offer my respectful obeisances to Your internal, spiritual potency, which has no material attributes, and which cannot be understood by the material mind or material words, but only by the statements of the advanced transcendentalists."

We may note that the Lord possesses innumerable spiritual potencies. This is confirmed by the following statement of the Svetasvatara Upanisad (6.8):

"The Supreme Personality of Godhead is the master of multifarious superior spiritual potencies."

Anuccheda 18

1 In the following statement of Srimad-Bhagavatam (2.9.34), the Personality of Godhead describes the external, material potency, bahiranga-sakti, in the following words:

"O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."*

2 In the first part of this verse, the Personality of Godhead says:

"O Brahma whatever appears to be of any value, if it is without relation to Me, has no reality."*

3 In this verse the word 'atmanah' means 'of Me, the Supreme Personality of Godhead", and the word 'maya' refers to two potencies of the Lord: the bahiranga-sakti, or material energy maya, and the tatastha-sakti, or individual spirit souls. Interpreted in relation to the individual spirit souls, the word 'abhasa' means 'effulgence'. In other words, the individual spirit souls are likened to particles of

light emanating from the supreme sun of the Personality of Godhead.

If the word 'maya' is taken to mean the bahiranga-sakti, then the word 'abhasa' may be understood to mean 'illusion'. The illusory potency presents a great variety of constantly changing forms of the inert material energy, which bewilders the conditioned souls by presenting before their eyes a great variety of temporary and constantly changing forms of the inert and unconscious material energy, or three modes of nature, goodness, passion and ignorance. The word 'abhasa' is used in this way, to mean the material cosmos, in Srimad Bhagavatam (2.10.7 abhasas ca nirodhas ca). The word 'abhasa' is also described in Visnu Purana 1.22.54 (quoted in Anuccheda 16, Text 17).

4 The Lord's potencies are also described in the following statement spoken by the scholars of the Ayur-Veda:

"The Personality of Godhead, whose desires are automatically fulfilled, is the original creator of the material universes. His form is eternal and full of transcendental knowledge, and His eternal transcendental potency emanates from Him as particles of light from the sun. As an actor, who changes his appearance when he enters the stage, the Personality of Godhead appears in the form of the Supersoul when He enters the material realm. He activates the inert material energy, and in this way causes the creation of the material universes."

5 In the first part of the verse, where the Lord's 'maya' is described as 'abhasa', the word 'abhasa' may be interpreted in two different ways in order to match the two interpretations of the word 'maya' (which may mean either the individual spirit souls or the external material energy). In the second part of the verse, where the 'abhasa' is described as reflected on the 'tamah' (darkness), there is no need to interpret the word 'tamah' in two different ways in order to fit the two interpretations of the words 'maya' and abhasa'. The single meaning 'darkness' naturally fits the two possible interpretations of the verse.

6 The darkness (tamah) of the material cosmos is described as created by the Lord's shadow. This is described in the following verse of Srimad Bhagavatam (3.20.18), where Maitreya Muni says to Vidura:

"First of all, Brahma created from his shadow the coverings of ignorance of the conditioned souls. They are five in number and are called tamisra, andha-tamisra, tamas, moha and mahamoha."*

7 The material world is also compared to darkness (tamah) in the following verse (Srimad Bhagavatam 10.14.11) where Lord Brahma says to Lord Krsna:

"Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window."*

8 This verse (3.20.18 quoted in text 8) explains that Brahma, using the instrument of the shadow potency (chaya-sakti) manifested 'avidya' at the time of creating the material universe. The word 'avidya' here may refer either to the different classes of conditioned souls (jiva-maya) or to the different manifestations of the modes of nature (guna-maya).

9 The difference between the avidya-sakti (ignorance potency) and vidya-sakti (knowledge potency) is described in the following verse of Srimad-Bhagavatam (11.11.3) where Lord Krsna says:

“O Uddhava, both knowledge and ignorance, being products of maya, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings.”***

10 The knowledge potency is described in the following verses of the Padma Purana (Uttara-khanda 73.230-231) in the Karttika-mahatmya, in connection with the prayers of the demigods to Maya, which are related by Lord Krsna to Satyabhama-devi:

“As the demigods were offering prayers in this way, they saw a portion of the sky become very brilliant with a great light. From that effulgent part of the sky they heard the goddess Sarasvati speak the following words: ‘I appear in this material world in three ways, in relation to the three modes of goodness, passion, and ignorance.’”

11 The ignorance-potency (avidya-sakti) is described in the following statement of the Padma Purana, Uttara-khanda (91.51) where the Supreme Personality of Godhead says to Lord Brahma:

“The dense darkness of the ignorance potency in this material world is immeasurable and inexhaustable.”

Anuccheda 19

1 The internal spiritual potency (antaranga-sakti), without whose help the individual living entities are powerless to act, is described in the following two verses of Srimad-Bhagavatam (6.16.23-24), where Narada Muni says to Maharaja Citraketu:

2 “The Supreme Brahman emanates from the Supreme Personality of Godhead and expands like the sky. Although untouched by anything material, it exists within and without. Nonetheless, the mind, intelligence, senses and living force can neither touch Him nor know Him. I offer unto Him my respectful obeisances.”*

3 “As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind and intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favoured by the Supreme Brahman.”*

4 Sridhara Svami comments on these verses in the following words:

“In the first verse (6.16.23) Narada said: The Supreme Brahman (yat) emanates from the Supreme Personality of Godhead and expands like the sky (vitatam vyomavat). Nonetheless, the living force (asavah) can neither touch him (na sprsati) by using the instrument of kriya-sakti, nor can the mind, intelligence and senses know Him (na viduh) by using the instrument of jnana-sakti. I offer unto Him my respectful obeisances (nato smi). The reason the mind, intelligence, senses and living force cannot understand the Supreme Brahman is explained in the next verse (6.16.24), where Narada says: ‘The body, senses, living force, mind and intelligence, although merely lumps of matter, can function in their activities (karmasu) when infused by a particle of consciousness (ami yad-amsa-viddhah) by the Supreme Personality of Godhead.” Without the Supreme Personality of Godhead’s intervention, they cannot act either in the states of wakefulness, dreaming, deep-sleep, unconsciousness, or any other condition of life. In order to

explain the senses' dependence on the Supreme Personality of Godhead, Narada gives the following example: 'As iron cannot burn unless heated by fire (aprataptam lauham), the bodily senses cannot act unless favoured by the Supreme Brahman.' A red-hot iron rod get its burning potency from fire, and although it can burn many objects, it cannot burn fire itself. In the same way, because the material body, senses, living force, mind and intelligence of the living entities have obtained their powers to act (kriya-sakti) and understand (jnana-sakti) from the Supreme Personality of Godhead, although they may be able to touch or understand many things, they are unable to touch or understand the Supreme Personality of Godhead, the source of all their power."

5 That the senses are dependent on the Supreme Personality of Godhead for their powers is confirmed by even Sankaracarya, the leader of the impersonalists, who in the course of refuting the atheistic Sankhya philosophy said (Sariraka-bhasya 1.1.5):

"The material eyes have the power to see because it is given to them by the Supreme. As an iron rod or similar object obtains the power to burn by being placed near a fire, so the senses obtain the power to act from the Supreme. The omniscient Supreme Truth is the primary cause of the entire material cosmos."

6 That the senses are dependent on the Supreme Personality of Godhead is also confirmed in the following statements of the Upanisads:

"When the Supreme Personality of Godhead appears, then the various different planets may also become manifested. They cannot appear unless He appears first."

Katha Upanisad 2.2.15, Mundaka Upanisad 2.2.10
and Svetasvatara Upanisad 6.14

"Unless the supremely blissful Personality of Godhead is present within the sky of the heart, what living entity has the power to do anything, or even to remain alive?"

Taittariya Upanisad 2.7.1

"The Supreme Personality of Godhead grants the power of sight to the eyes and the power of hearing to the ears of the individual living entities."

Brhad-aranyaka Upanisad 4.4.18

7 In the concluding portion of his commentary on this verse (Srimad Bhagavatam 6.16.24) Sridhara Svami says:

"At this point someone may say: 'All right, the senses cannot act independently, only the individual spirit soul is the seer and the knower of what is experienced by the senses.' To this I reply; 'No, no, in all states of being, whether awake, dreaming, or deeply asleep, the individual living entity is dependent on the Supreme. Without the mercy of the Supreme Personality of Godhead, the individual spirit soul cannot see or perceive anything with any one of his senses (na drastrapadesam eti). This is confirmed in the following statement of Brhad-aranyaka Upanisad (3.7.23): 'Without the Supreme Personality of Godhead's mercy, no one can see anything.'

"Another way to interpret the words no drastrapadesam eti is to accept them as meaning: 'Although the senses of the individual living entity can perceive various things, under normal conditions they cannot perceive the Supreme Personality of Godhead, who is the source of their power.'"

8 That the Supreme Personality of Godhead is the origin of all sensory

perception is confirmed in the following statement of Srimad-Bhagavatam (2.10.9):

"All three of the above-mentioned stages of different living entities are interdependent. In the absence of one, another is not understood. But the Supreme Being who sees every one of them as the shelter of the shelter is independent of all, and therefore He is the supreme shelter."*

9 In various places in the Sruti-sastra also it is confirmed that the individual living entities (jivas) are never independent of the Supreme Personality o Godhead. He is the original seer of everything, and no one can see anything without His mercy. In this way these verses (6.16.23-24) may be understood.

Anuccheda 20

1 That the senses of the conditioned souls cannot perceive the Supreme Personality of Godhead who is the source of their power is confirmed in the following statement of Srimad Bhagavatam (6.4.25) where Maharaja Daksa says:

"Because they are only matter, the body, the life airs, the external and internal senses, the five gross elements and the subtle sense objects (form, taste, smell, sound and touch) cannot know their own nature, the nature of the other senses or the nature of their controllers. But the living being, because of his spiritual nature, can know his body, the life airs, the senses, the elements and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him."*

2 In this verse the word 'prana' means 'life-airs', 'aksah' means 'the senses', 'manavah' means 'the mind', 'bhuta-matram' means 'the tan-matras', 'atmanam' means 'themselves', 'anyam' means 'other areas of perception'. The demigods who are beyond (param) these two they do not know. These things they do not know (na viduh). 'Puman" means "the living being", 'sarvam' means 'themselves and whatever is beyond themselves'. Beyond themselves (param) are the material body, things in relation to the body, and the controlling demigods. This the living entity knows (veda). 'Gunams ca' means 'the mode of goodness and the other material modes', which are the root from which the material bodies and other material things have grown. Even though the living entity knows all these (taj-jnah) he still does not know (na veda) the sarvajna. Sarvajna here means "He who knows the living entities and everything else also.' The word 'anantam' is explained in the following statement of Srimad Bhagavatam (1.18.19):

"The Personality of Godhead, unlimited, in potency and transcendental by attributes, is called the ananta (Unlimited)."*

The speaker then says: "I worship (ide) the unlimitedly powerful Supreme Lord."

3 In connection with the statement that the individual entity is unable to see the Supreme the Brhad-aranyaka Upanisad (4.5.15) says:

"There (in the material world of duality) the individual living entity sees the Supreme as different from himself.'

In these words is described how the individual spirit soul sees himself as different from the Supreme. The Upanisad then says:

"When he sees that everything is the Supreme Soul, then how, or what will he see (that is different from himself)?"

Then the living entity does not see the Supreme Soul as the observer, but rather he sees that everything is the observer of the Supreme Soul and that what he sees is himself."

Then the Upanisad says:

"How can he know the knower?"

An explanation of the meaning of these passages follows. In these statements the word 'yatra' means 'in the illusory potency, maya, where duality is manifested.' Under the influence of the inconceivable potency named maya, and under the influence of the temporary world of the contamination of matter, what is not different is perceived to be different. Because of this influence the individual spirit soul is born again and again as if he were independent and separate. In this way the 'separate' (itarah) living entity sees others as 'separate' (itaram). He is able to see others as separate because the instrument of seeing and the object of vision are both suitable for this kind of vision. That is the meaning.

The word 'yatra' here means 'in His personal potency'. The individual soul, or jiva here is compared to a particle of light, and the Supreme Soul, described here as the 'atma', is compared to the sun-globe. The words 'sarvam abhut' mean that everything is manifested by the Lord's personal potency. Everything exists from beginningless time. It is not manifest only in that entrance at that time. What (kam) and by what separate (itarena) method (kena) can the separate (itarah) individual soul (jiva) see? He cannot see anything by any such method. That is the meaning. By their own power individual rays of light cannot display the splendour manifest in the sun itself and neither can individual sparks burn a fire. That is the meaning. By what separate method may one understand the omniscient (vijnataram), unlimited, omnipotent Supreme Soul? There is no separate method to understand Him. That is the meaning. When the jnana-sakti is manifest, then the kriya-sakti and iccha-sakti are also seen. The verse quoted in Text 1 was spoken by Maharaja Daksa to the Supreme Personality of Godhead

Anuccheda 21

The Supreme Personality of Godhead is always in full control of His various potencies. This is confirmed by the following verse of Srimad Bhagavatam (7.9.22) where Prahlada Maharaja says to Lord Nrsimhadeva:

"My dear Lord, O supreme great, You have created this material world of sixteen constituents, but You are transcendental to their material qualities. In other words, these material qualities are under Your full control, and You are never conquered by them. Therefore the time element is Your representation. My Lord, O Supreme, no one can conquer You. As for me, however, I am being crushed by the wheel of time, and therefore I surrender fully unto You. Now kindly take me under the protection of Your lotus feet."*

Sridhara Svami explains that the word 'sva-dhamna' means 'by Your personal spiritual energy', and 'kala' means 'the time element, which creates the material manifestation, or maya.' 'Atma' here means 'the individual living entities', and 'guna' means the three modes of material nature (goodness, passion, and ignorance). Although the individual living entities may come under the control of the modes of nature, the Supreme Personality of Godhead is never controlled by them. This is confirmed by the following statement of Srimad Bhagavatam (11.25.12) where the Personality of Godhead says:

"The individual living entities may come under the control of goodness, passion and ignorance, but I am never controlled by them."

Anuccheda 22

1 That the Supreme Lord's potencies are always under His full control is also confirmed by the following statement of Srimad Bhagavatam (5.18.38), where the Earth-deity says to Lord Varaha:

"O Lord, You do not desire the creation, maintenance or annihilation of this material world, but You perform these activities for the conditioned souls by Your creative energy. Exactly as a piece of iron moves under the influence of a lodestone, inert matter moves when You glance over the total material energy."*

2 Sridhara Svami explains in his commentary:

"This verse means" 'O Lord, You do not desire the creation (nepsitam), maintenance or annihilation of this material world (visva-sthiti) but You perform (karoti) these activities for the conditioned souls by Your creative energy (maya) who uses the three modes of material nature (gunaih) as her instruments. As (yatha) a piece of iron (ayah) moves (bhramati) under the influence of a lodestone (gravnah), inert matter moves when You glance (saksine) over the total material energy, observing the modes of nature (guna) and the fruitive actions of the conditioned souls (karma), which although seen by you, remain invisible to them. I therefore offer my respectful obeisances unto (namah).'"

Anuccheda 23

1 The Personality of Godhead is always situated in transcendence and filled with spiritual bliss. In this condition He remains eternally unaffected by the inert material potency maya. This is described in the following verse of Srimad Bhagavatam (1.7.23), where Arjuna says to Lord Krsna:

"You are the Original Personality of Godhead who expands Himself all over the creations and is transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge."*

2 In this verse the word 'adyah purusah' refers to the Bhagavan feature of the Lord, and the word 'isvarah' refers to the Supersoul feature of the Lord. Both features of the Lord are described as 'prakrteh parah' (transcendental to the material energy).

Someone may ask the following question: "Please describe how the Bhagavan feature of the Lord enjoys transcendental bliss untouched by the material energy, and please also explain how it is possible for the Supersoul feature of the Lord to remain untouched by the material energy, even though the Supersoul is the predominating Deity who controls the material energy, and is apparently directly in contact with it?"

To these questions the following answers may be given: The Supreme Personality of Godhead, by His transcendental internal potency, sends the external illusory potency, maya, far away from Himself. By means of His internal spiritual potency He enjoys transcendental knowledge and bliss (kaivalye). This is described in the following statement of Srimad Bhagavatam (11.9.18) where it is said:

3 "He is also the supreme worshipable object for all beings, including

liberated souls, demigods and ordinary conditioned souls. The Lord is eternally free from any material designation, and he constitutes the totality of spiritual bliss derived from perception of His own spiritual form. The Lord exhibits the fullest meaning of the word liberation".***

4 In this verse from the Eleventh Canto of the Bhagavatam, the Personality of Godhead is describes as situated in His own transcendental eternal bliss (atmani sthitah). This is also explained in the following statement of Srimad Bhagavatam (6.9.33):

"O my Lord, You are situated in Your own transcendental bliss."

5 In the quote from the Eleventh Canto of Srimad Bhagavatam (11.9.18) the word 'sandoha' (multitude) indicates that the spiritual potencies of the Lord are manifested in endless variety. In connection with the verse from the first canto (1.7.23), Sridhara Svami has explained that the word 'prakrteh' refers to the three modes of material nature. That the Supreme Personality of Godhead is the master of all potencies is also described by Devahuti-devi in the following verse of Srimad Bhagavatam (3.24.33):

6 "I surrender unto the Supreme Personality of Godhead, descended in the form of Kapila, who is independently powerful and transcendental, who is the Supreme Person and the Lord of the sum total of matter and the element of time, who is the fully cognisant maintainer of all the universes under the three modes of material nature, and who absorbs the material manifestations after their dissolution."*

7 Sridhara Svami comments on this verse in the following words:

"In this verse the word param means 'the Supreme Personality of Godhead.' Why is He the Supreme Godhead? The reasons are given in the following words: He is 'svacchanda-sakti' (the independent master of innumerable potencies), 'pradhanam purusam' (the Lord of the sum total of matter, 'mahantam' (the Universal Form), 'kalam' (time, which prods the material energy into activity), 'tri-vrtam' (the three modes of nature, and the false-ego), and 'loka-pala' (the maintainer of all the universes.

After describing how the Personality of Godhead is the master of the material creation, Srimati Devahuti-devi explains that the Supreme Lord, by manifesting His internal spiritual potency, remains always untouched by the material energy. In this connection she says atmanubhutyanugata-prapancam' (He manifests His spiritual potency, and thus absorbs the material manifestations after their dissolution). She also describes the Supreme Personality of Godhead as 'kavim' (He who is fully cognisant of everything that happens in the material realm)."

8 Although the Personality of Godhead sometimes remains within the material energy as its controller, He is always superior to that energy and aloof from it. This is confirmed in the following statement of Lord Kapiladeva Srimad-Bhagavatam (3.26.3):

"The Supreme Personality of Godhead is the Supreme Soul, and He has no beginning. He is transcendental to the material modes of nature and beyond the existence of this material world. He is perceivable everywhere because He is self-effulgent, and by His self-effulgent lustre the entire creation is maintained."*

9 In the course of describing the Supreme Lord's holy names and forms, the Maha-samhita gives the following description of the Lord's three material

potencies:

"The Personality of Godhead manifests three potencies in relation to the conditioned souls in the material world. These three potencies are known as 1. Sri, or the potency for maintaining the material universes, 2. Bhu, or the potency for creating the material universes, and 3. Durga, or the potency for annihilating the material universes. Aside from these potencies, the Lord has His own personal potencies (atma-maya) which are manifested as iccha-sakti (His spiritual potency, by which whatever He wishes becomes immediately fulfilled), and guna-maya-sakti, (His external potency, by which the inert material universes are constructed)."

In this verse the word 'sri' means 'the potency for maintaining the material universes', 'bhu', means 'the potency for creating them', and 'durga' means 'the potency for annihilating them'. These are the divisions of different potencies. The potency of the individual living entities is called 'jiva-maya.'

10 These three (Sri, Bhu and Durga) potencies of the Lord are described in the following passage of the Padma Purana (Karttika-mahatmya 73.231-232) where Lord Krsna says to Satyabhama-devi:

"Lord Krsna said: 'O Satyabhama, I remain in this material world in the form of My three potencies associated with the three modes of material nature." When the demigods heard this statement of the Lord, they understood His intention, and with great devotion they offered their respects to the three goddesses Laksmi-devi, Parvati-devi and Prthivi-devi, the three potencies of the Lord."

11 The three potencies of the Personality of Godhead are also described in the following statement of Srimad Bhagavatam (11.3.16), where Antariksa Rsi says:

"I have now described maya, the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance and annihilation of the material universe. Now, what more do you wish to hear?"***

12 The demigod Brahma describes the Supreme Personality of Godhead's potencies in the following words (Srimad Bhagavatam 10.13.45):

"As the darkness of snow on a dark night and the light of a glow-worm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead the power of that inferior person is diminished."*

13 In this verse Brahma explains that there are different degrees of mystic power (maya). A small amount of mystic power may be genuine or illusory, but whatever the nature of that power, if someone uses a small mystic power challenge a greater power, the small power will certainly be defeated and appear insignificant in relation to the greater power. To demonstrate this, Brahma gives to examples in this verse.

14 The word 'maya' in this verse means 'mystic power'. It does not mean 'illusion' here. For example, the Puranas and other Vedic literatures sometimes describe battles where various weapons composed of 'maya' wounded and killed many soldiers. If the 'maya' which was the active principle of those weapons had been an illusion, it would not have been able to hurt anyone, just as no one becomes wet by touching the mirage of water seen in a desert. The word 'maya' is used in various Vedic literatures to describe the Lord's eternal transcendental

potency, which always accompanies Him. For example the Catur-veda-sikha explains:

"The eternal Personality of Godhead, Lord Visnu, is described as the supreme master of all transcendental potencies (maya-mayam)."

The Maha-samhita explains:

"The potency known as atma-maya fulfils all the desires of the Supreme Personality of Godhead."

This atma-maya is manifested in two divisions as jnana-sakti and kriya-sakti. The word 'maya' may also be interpreted to mean 'knowledge', for the Vedic dictionary explains:

"Another meaning of the word maya is knowledge."

15 Some different meanings from the word 'maya' are given in the following verse from the Sabda-mahodadhi Dictionary:

"They who understand the meanings of words say that the word 'maya' may be defined to mean: 1. The three modes of material nature, 2. Knowledge, and 3. The transcendental potency of Lord Visnu."

16 In this verse the word 'gunatmika' may be understood to mean the Lord's original potency, by which the modes of nature and the various material universes are created. According to the Trikhanda-sesa Dictionary the word 'maya' may be interpreted in two ways:

"The word 'maya' may be understood to mean 'trickery' or 'mercy'."

In his commentary on Srimad-Bhagavatam (11.24.27) Sridhara Svami says:

"The word 'maya-maye' used in this verse may be understood to mean 'pushing the illusory potency into action', or 'full of knowledge', depending on whether we interpret the word 'maya' to mean 'illusory potency' or 'knowledge'.

Commenting on Srimad Bhagavatam (9.20.27) Sridhara Svami also says:

"The word 'maya' used in this verse should be understood to mean 'opulences.'"

In his commentary on Srimad-Bhagavatam (3.15.26) Sridhara Svami has explained that the word 'yoga-maya' used in that verse may be interpreted to mean either 'the mystic yoga powers attained by the Four Kumaras', or 'the spiritual pastime potency of the Personality of Godhead.' In Srimad Bhagavatam 1.7.23, the verse quoted in the beginning of this Anuccheda, Arjuna explains that in the liberated Vaikuntha spiritual planets (kaivalye), which are situated on the platform of liberation, the Personality of Godhead appears in His own plenary portion (atmani sthitah). One may ask: How is the Supreme Lord situated in that spiritual world? The answer is given in the next part of the verse:

"You cast away the effects of the material energy by dint of Your spiritual potency."

In this verse the word 'maya' is used in the sense of 'the illusory material energy', and it is clearly explained that the illusory material energy has no influence over the Personality of Godhead and cannot enter His spiritual world of Vaikuntha. This is also explained in the following verse of Srimad Bhagavatam (2.9.10), where Srila Sukadeva Gosvami says:

17 "In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy, it cannot enter that region. Without discrimination, both the demigods

and the demons worship the Lord as devotees."*

18 In the Padma Purana, Uttara-khanda, the following synonyms are given for the word 'vaikuntha':

"Some synonyms for the word 'vaikuntha' are:

1. Moksa (the position of liberation), 2. Param padam (the supreme abode), 3. Lingam (the subtle spiritual realm), 4. Amrtam (the eternal place), and 5. Visnu-mandiram (the palatial residence of Lord Visnu)."

Anuccheda 24

1 All transcendental qualities and opulences are present in the transcendental form of the Supreme Personality of Godhead by the agency of His internal spiritual potency. This point will be discussed now in the next Anucchedas.

Anuccheda 25

1 That the transcendental form of the Personality of Godhead is full of all spiritual attributes and opulences is confirmed by the following statement of Srimad Bhagavatam (10.87.38) where the Personified Vedas address the Lord:

"O Supreme Personality of Godhead, when there is cosmic manifestation, the jivatma, or the individual soul, appears in the creation in different forms, according to his previous fruitive activities, and due to his long forgetfulness of real existence, he identifies himself with a particular form awarded to him by the laws of material nature. After assuming a material form, he becomes subjected to the three material modes of nature and acts accordingly to continue his existence in the material world. While enwrapped in such ignorance, his natural opulences, although existing in minute quantity, are almost extinct. Your opulences, however, are not diminished, although You appear within this material world. The conditioned soul becomes entrapped in the material world, whereas You leave it without affection, just as a snake sheds his skin. The distinction between You and the conditioned individual soul is that You maintain Your natural opulences, known as sad-aisvarya, asta-siddhi and asta-guna."

2 Sridhara Svami comments on this verse in the following words:

"In this verse the word 'sah' means 'the individual spirit soul'. 'Yat' means 'because', 'ajaya' means 'by the material energy maya', 'ajam' means 'ignorance', 'anusayita' means 'embraces', 'gunams ca' means 'the material body and senses', 'jusan' means 'serving, or considering the material body as the self', 'svarupatam jusan apeta-bhagah' means 'absorbed in the material energy, the individual spirit soul become bereft of his natural spiritual opulences such as bliss and knowledge', 'mrtyum' means 'the material realm of repeated birth and death', 'bhajati' means 'attains', 'tvam uta' means 'but You', and 'jahasi tam' means 'abandon all attachment for that material energy.'

3 "At this point someone may ask: 'O Lord, how is that You remain aloof from the material energy maya?' In order to answer this question, the Personified Vedas say: 'Ahir iva tvacam' (O Lord, just as a snake sheds its skin, in the same way you shed all contact with the illusory potency maya). This means: 'You never fall into the illusion of identifying with a material body constructed of the three modes of material nature'. Because the Supreme Personality of Godhead is the master of limitless transcendental bliss and knowledge, He remains always aloof from the inferior material energy.

4 “Someone may ask: ‘How is it that the Personality of Godhead remains full of all transcendental opulences?’ To answer this question, the Personified Vedas say: ‘Atta-bhagah’ (O Lord, You are full of eternal spiritual opulences).

Now someone may ask: ‘How is it that the Supreme Lord’s opulences are so extraordinary?’ To answer this question, the Personified Vedas say: ‘Aparimeya-bhagah’ (O Lord, Your opulences are unlimited. Neither time nor space impose restrictions on Your opulences).”

5 The limitless opulences of the Supreme Personality of Godhead are also described in the following verse from Srimad Bhagavatam (10.87.14), where the Personified Vedas say to the Supreme Lord:

“O Lord, You are the master of all opulences.”

6 The example of the snake shedding its skin may be explained in the following way: A snake shed its skin when the skin becomes too old. The snake will not go at all near the old rejected skin, but avoids it completely. In the same way, the Personality of Godhead will not even come near the material energy maya, but completely rejects it.

7 The Lord’s transcendental opulences are also described in the following statement of Srimad Bhagavatam (10.37.22), where Lord Krsna is addressed in the following words:

“O Lord, You are full of supremely pure transcendental knowledge. All Your desires are automatically fulfilled, and none of Your desires can ever be thwarted.”*

8 In the following verses from Srimad Bhagavatam (11.15.3-5) the Personality of Godhead describes His opulences to Uddhava:

“The masters of the yoga system have declared that there are eighteen types of mystic perfection and meditation, of which eight are primary, having their shelter in Me, and ten are secondary, appearing from the material mode of goodness.”***

9 “Among the eight primary mystic perfections those three by which one adjusts one’s own body are anima, becoming smaller than the smallest, mahima, becoming greater than the greatest, and laghima, becoming lighter than the lightest. Through the perfection of prapti one acquires whatever one desires, and though prakamya-siddhi one experiences any enjoyable object, either in this world or the next. Through isita-siddhi one can manipulate the sub potencies of maya, and through the controlling potency called vasita-siddhi one is unimpeded by the three modes of material nature. One who has acquired kamavasayita-siddhi can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight mystic perfections are considered to be naturally existing and unexcelled within this world.”***

10 The potencies of the Supreme Personality of Godhead included the material potency maya. Maya is described in the following verse of Srimad Bhagavatam (7.6.23), where Prahlada Maharaja says to the sons of the demons:

“The Personality of Godhead is simply perceived as the supreme sac-cid-ananda (eternity, knowledge and bliss). Being covered by the curtain of the external energy, to the atheist He appears non existent.”*

11 Srila Sridhara Svami discusses this verse:

“Someone may ask: ‘If God is all-pervading, then why do we not see the omniscient, all-powerful Godhead everywhere?’

The answer to that question is given in this verse: 'mayayantarhitaisvaryah' (The supremely opulent Personality of Godhead is covered by the curtain of the external energy, and to the atheist He appears non-existent)."

This verse explains that the glories and opulences of the Lord are hidden from the view of the conditioned souls by the external material potency (mayaya guna-sargaya). These explanations clearly refer to the Supreme Personality of Godhead who is indicated by the word 'paramesvarah'.

12 Maya is also described in the following statement of Svetasvatara Upanisad (4.5):

"The unborn material nature creates the many material bodies assumed by the conditioned souls. This material nature has three features, the three modes of material nature: goodness (white), passion (red) and ignorance (black). In the conditioned state the unborn eternal spirit soul becomes the follower and servant of the material energy. When liberated from illusion, the spirit soul abandons the attempt to enjoy what is offered by the material energy."

13 How may the Supreme Personality of Godhead be described? He is the possessor of all knowledge and the master of all opulences and potencies. This is described in the following statements of Vedic literature:

"The Supreme Personality of Godhead is the master of all transcendental qualities and potencies."

Svetasvatara Upanisad 1.3

"The transcendental potencies of the Supreme Personality of Godhead are beyond the perception or description of the conditioned souls."

Visnu Purana 1.19.77

Anuccheda 26

1 This is also explained in Srimad Bhagavatam 11.13.40, where the Supreme Personality of Godhead Himself says:

"All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material qualities, find their shelter and worshipable object in Me."***

2 Sridhara Svami explains in his commentary:

"What is the nature of the Supreme Personality of Godhead? He is described in this verse by the word 'aguna'. Here the word 'aguna' means 'without any of the temporary, constantly changing qualities of the material nature'. The Lord has no material qualities, for all His attributes are eternal and changeless."

This is also described in the following statement of the Narada-pancaratra, Jitanta-stotra:

"I offer my respectful obeisances to the Supreme Personality of godhead. He is the original creator of everything. Although He has no material qualities, He is fully endowed with all six transcendental opulences."

3 The transcendental qualities of the Lord are also described in the following statement of the brahma-tarka:

"The Personality of Godhead possesses all transcendental qualities. The qualities of the Supreme Lord and the liberated living entities are the same. In quality they are one."

4 The spiritual qualities of the Lord are also described in the following verses

of the Kalika Purana, where goddess Durga prays to Lord Visnu:

"O Personality of Godhead, even Brahma, the demigods, sages, and ascetics cannot understand Your transcendental forms. How is it possible, then, for an insignificant person like myself to describe You? O Lord, You are nirguna, without any material qualities. Even the demigods, headed by Maharaja Indra, and the demons cannot understand Your transcendental qualities. How is it possible, then, for me, who am only a woman, to understand them?"

This verse was recounted by Sri Hamsadeva to Sanaka and the Kumaras.

Anuccheda 27

1 In the following statement of Srimad Bhagavatam (1.16.29), the earthly deity confirms the statement of Hamsa-avatara (Srimad Bhagavatam 11.13.40 quoted in Anuccheda 26, text 1) and, after listing some of the Supreme Lord's transcendental qualities, (such as cleanliness and truthfulness) affirms that all these qualities are eternally present in the Lord, and He is never separated from them. She says:

"Many transcendental qualities are eternally present in the Supreme Personality of Godhead, and are never to be separated from Him."*

2 Sridhara Svami explains in his commentary:

"In this verse the word 'ete' refers to the 40 qualities of the Lord listed here. The words 'anye ca' refer to innumerable other great qualities of Lord not included in this list. Among such qualities are the Supreme Lord's mercy to the Brahmanas and His protection of the surrendered souls. The word 'nityah' means that the Lord's qualities are all eternal and they are naturally His property. They are not artificially imposed from without. The words 'na viyanti' mean that the Lord's qualities never deteriorate and the Lord is never bereft of them."

3 That the transcendental qualities of the Supreme Personality of Godhead are beyond the influence of material time is confirmed by the following statement of Visnu Purana (4.1.27):

"Time, which is composed of seconds, minutes, hours, years and so forth, is not able to change the eternal qualities of the Supreme Personality of Godhead."

Anuccheda 28

1 That the qualities of the Supreme Personality of Godhead are completely spiritual and not at all material is also confirmed in the following statement of Srimad Bhagavatam (10.28.7) where Varunadeva says to Sri Krsna:

"O Lord, O Supreme Personality of Godhead, Supreme Brahman and Supersoul of everything, let me offer my respectful obeisances unto You. You are the supreme transcendental personality; there is no possibility of imposing the influence of material nature upon You."*

2 In this verse the word 'yatra' refers to the Supreme Personality of Godhead, who is manifest as Brahman, Paramatma and Bhagavan. He is never under the influence of the external material energy (maya na sruyate). Maya's jurisdiction is limited to the creation, maintenance, and annihilation of the various material universes. The Supreme Personality of Godhead is spiritual and beyond the limited material universes. Therefore He is not within maya's jurisdiction, and He is not controlled by her.

3 As he was asking Srila Sukadeva Gosvami about the geography of the earth

planet, Maharaja Pariksit spoke the following words (Srimad Bhagavatam 5.16.3), confirming that the Personality of Godhead is beyond the reach of the material energy and the three modes of nature:

"When the mind is fixed upon the Supreme Personality of Godhead in His external feature made of the material modes of nature - the gross universal form - it is brought to the platform of pure goodness. In that transcendental position, one can understand the Supreme Personality of Godhead, Vasudeva, who in his subtler form is self-effulgent and beyond the modes of nature."*

Anuccheda 29

1 That the material energy is ashamed even to approach the Personality of Godhead is described in the following verses of Srimad Bhagavatam (2.5.12-13) where Lord Brahma says to Narada:

"I offer my obeisances and meditate upon Lord Krsna (Vasudeva), the Personality of Godhead, whose invincible potency influences them (the less intelligent class of men) to call me the supreme controller.*

2 "The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of 'It is I' and 'It is mine'."

3 In this verse Brahma explains that because the material energy, maya, is composed of the three modes of ignorance, passion and goodness, she is contaminated and full of faults. The Personality of Godhead, because He is spiritual, and possesses eternity, knowledge and bliss to the highest degree, is completely flawless. The contaminated material energy is therefore embarrassed to come within the energy is therefore embarrassed to come within the vision of the supremely pure Personality of Godhead. This verse explains that the material energy maya bewilders (vimohitah) Lord Brahma and all other conditioned souls.

Anuccheda 30

1 Having demonstrated that the transcendental form of the Personality of godhead is full of the six opulences of wealth, strength, fame, beauty, knowledge, and renunciation, and many other powers and opulence also, we will now establish that the form of the Lord is perfect and complete in all respects. First we will show that because the Personality of Godhead is the supreme ruler of the spiritual planets known as Vaikunthaloka, therefore His spiritual form is eternal, and will never cease to exist. This is confirmed by the following three verses of Srimad Bhagavatam (10.3.25-27). when Lord Krsna descended to this material world, Devaki-devi prayed to Him (10.3.25):

2 "After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta-Sesa-naga."*

3 In the next verse (10.3.26) Devaki explained why the Lord is known by the name 'sesa':

"O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but

another form of Lord Visnu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship."*

4 In this verse the word 'avyakta-bandho' means 'O inaugurator of the material energy', and 'cestam' means 'time', which is divided into seconds, minutes, hours, and years'. That the Personality of Godhead is the original creator of time is confirmed in the following statement of the Maha-Narrayana Upanisad (1.8):

"Time is born from the splendid Personality of Godhead."*

In other words, time, which is the cause of the creation and destruction of the material universes, is simply one of the limbs of the Personality of Godhead. Although the Personality of Godhead is the origin of the destructive time-factor, still, He is also supremely auspicious, as Devaki-devi has said: 'ksema-dhama' (O Lord, You are the reservoir of all good-fortune). By His own wish the Supreme Lord appeared in this material world and frightened the demon Kamsa (by His time-potency), what to speak of giving protection to the devoted Devaki (ksema-dhama). These two activities are clearly described in the next verse of Srimad Bhagavatam (10.3.27) where Devaki says:

5 "No one in this material world has become free from the four principles of birth, death, old age, and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace."*

6 In this verse Devaki-devi contrasts the various material planets with the lotus feet of the Sri Krsna. By fleeing to various material planets (lokan prapya), one cannot become free from fear (nirbhayam). One the other hand, by taking shelter of Lord Krsna's lotus feet (tvat-padabjam prapya), one becomes free from the fears of material existence. We may note in this connection that by saying 'tvat-padabjam' (Your lotus feet), Devaki-devi clearly refers not only to the Lord's lotus feet but to His complete transcendental form also.

In this verse Devaki says that death flees in fear of the Supreme Personality of Godhead. This is also confirmed in the Visnu-sahasra-nama prayers, which describe the Supreme Lord as 'amrta-vapuh' (He whose form is eternal). Even Sankaracarya confirms this in His commentary on this word of the Visnu-sahasra-nama, by saying:

"The word 'amrta-vapuh' means 'He whose form is free from death'."

7 In this verse the word 'adya' may be interpreted to mean: "O Lord who does not take birth in this material world, although You are the original father of all the living entities who do take birth here." That the Supreme Personality of Godhead does not take birth in the material world as an ordinary conditioned soul but appears here in His original transcendental form by His own wish, is confirmed by the following statement of Srimad Bhagavatam (10.3.8) where the Lord's 'birth' as Devaki's son is described in the following words comparing the Lord's 'birth' to the rising of the moon:

"Then the Supreme Personality of Godhead, Visnu, who is situated in the core of everyone's heart , appeared from the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon."*

8 That the Supreme Personality of Godhead never takes birth is also described in the following statement of Maha Upanisad:

"Lord Hari is the Supreme Personality of Godhead, and He is full of all transcendental bliss. He is never born and He never dies. He causes Brahma to create the material universe and Siva to destroy it."

The verses quoted in the beginning of this Anuccheda were spoken to the Supreme Personality of Godhead by Sri Devaki-devi.

Anuccheda 31

1 That the form of the Supreme Personality of Godhead is birthless and beginningless is also confirmed in the following statement of Srimad Bhagavatam (5.25.9):

"The Supreme Personality of Godhead is beginningless and unlimited. He enables the modes of material nature to act as the causes of universal creation, maintenance and destruction."*

2 That the Supreme Personality of Godhead is never affected by birth, death, or any other material transformation is explained in the following verse from Srimad Bhagavatam (5.17.19) where Lord Siva describes the Personality of Godhead Lord Sankarsana in the following words:

"We cannot control the force of our anger. Therefore when we look at material things, we cannot avoid feeling attraction or repulsion for them. But the Supreme Lord is never affected in this way. Although He glances over the material world for the purpose of creating, maintaining and destroying it, He is not affected, even to the slightest degree. Therefore, one who desires to conquer the force of the senses must take shelter of the lotus feet of the Lord. Then he will be victorious."*

3 That the form of the Supreme Personality of Godhead is always unaffected by the transformations caused by the material energy is confirmed by the following statements of Srila Sukadeva Gosvami:

"My dear King, approximately 240 000 miles beneath the planet Patala lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Visnu known as Lord Ananta or Lord Sankarsana. He is always in the transcendental position, but because He is worshipped by Lord Siva, the deity of tamo-guna or darkness, He is sometimes called tamasi. Lord Ananta is the predominating Deity of the material mode of ignorance as well as the false ego of all conditioned souls. When a conditioned living being thinks 'I am the enjoyer, and this world is meant to be enjoyed by me', this conception of life is dictated to him by Sankarsana. Thus the mundane conditioned soul thinks himself the Supreme Lord."*

Srimad Bhagavatam 5.25.1

"In Ilavrta-varsa, Lord Siva is always encircled by ten billion maidservants of goddess Durga, who minister to him. The quadruple expansion of the Supreme Lord is composed by Vasudeva,, Pradyumna, Anirrudha and Sankarsana. Sankarsana, the fourth expansion, is certainly transcendental, but because his activities of destruction in the material world are in the mode of ignorance, He is known as tamasi, the Lord's form in the mode of ignorance. Lord Siva knows that Sankarsana is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra."*

Srimad Bhagavatam 5.17.16

4 That all the forms of the Supreme Personality of Godhead are

transcendental to the inferior material energy is also confirmed by the following statement of Srimad Bhagavatam (5.25.10) where Srila Sukadeva Gosvami says:

"This manifestation of subtle and gross matter exists within the Supreme Personality of Godhead. Out of causeless mercy toward His devotees, He exhibits various forms, which are all transcendental. The Supreme Lord is most liberal, and He possesses all mystic power. To conquer the minds of His devotees and give pleasure to their hearts, He appears in different incarnations and manifests many pastimes."*

5 That all the forms of the Personality of Godhead are eternal is also confirmed by the following prayer from the Padma Purana, Uttara-khanda:

"I offer my respectful obeisances to the Supreme Personality of Godhead, who appears as the Universal Form. All the forms of the Lord are birthless, deathless and unlimited."

6 Here someone may protest that there are statements in the Skanda Purana and other Vedic literatures that describe the Supreme Lord's form as temporary and material. Such statements are deliberately inserted in some scriptures in order to hide the Lord's glories from the eyes of the atheists, and the Puranas containing such faulty information are clearly known as Puranas in the mode of ignorance. Even the Srimad Bhagavatam contains some few statements that are not to be accepted by the devotees as the Bhagavatam itself declares (10.77.30):

We will specifically establish this point later on in the Sri Krsna-sandarbha.

7 My only opinion is that the Lord's forms are certainly eternal and transcendental and this view is confirmed by the statements of Srimad Bhagavatam 1.16.27 (where the earth deity explains that the Supreme Lord's qualities, such as beauty, endurance, energy, and strength are all eternal), 10.3.25 and 5.25.9 which have been quoted in the previous texts.

The verse quoted in the beginning of this Anuccheda was spoken by Srila Sukadeva Gosvami.

Anuccheda 32

1 That the Supreme Personality of Godhead is all-pervading is confirmed by the following statement of Srimad Bhagavatam (10.9.13-14):

"The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being Absolute, beyond relativity, He is free from distinction between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yasoda, considering Him her own ordinary child, bound Him to the wooden mortar with a rope."*

2 Srila Sridhara Svami comments on this verse in the following words:

"If an object has limits of beginning and end, it may be bound with a rope, but if an object has no limits, then it cannot be surrounded by anything, or bound with any rope. In this verse Srimad Bhagavatam confirms that Sri Krsna is all-pervading and without limits (na cantah). Indeed, He is everything (jagac ca yah). Still, 'the unmanifested Supreme Personality of Godhead, who is beyond the perception of the senses (adhoksajam) had now appeared as a human child

(martya-lingam) and Mother Yasoda considering (matva) Him (tam) her own ordinary child (atmajam) bound (babandha) Him to the wooden mortar with a rope..'"

3 The phrase 'jagac ca yah' (He is everything in creation in total) may be understood in the following way: The Supreme Personality of Godhead is not different from either the cause of creation, or the cosmic manifestation that is the effect of that cause. In other words, because the entire material universe is nothing but the potency of the Supreme Personality of Godhead, He is not different from it. Because an ordinary material rope is simply a fragmental part of one of His energies, such a rope has no power to bind Him, any more than a small flame has the power to burn up a large fire.

4 At this point someone may raise the following objection: "If the Supreme Personality of Godhead is all-pervading, then how is it possible that Yasoda-devi tied Him with a small rope that could not even have extend the breadth of the material universe?" This objection is answered in this verse by the words 'martya-lingam' (in order to perform His pastimes, the Supreme Personality of Godhead appeared like an ordinary human child). In order to act like an ordinary human being, the Supreme Lord allowed Himself to be bound by Mother Yasoda's rope.

5 At this point someone may raise the following question: 'If the Supreme Personality of Godhead has a human-like form, than that form is certainly manifested within a limited area of space. How can such a limited form be all-pervading?"

This question is answered by the use of the word 'adhoksajam' (beyond the perception of the senses). The form of the Personality of Godhead cannot be properly understood by the senses of the conditioned soul, nor can it be understood by any other process for acquiring knowledge available to the conditioned souls. Because He is thus inconceivable, although He may appear to be limited within time and space, in actual fact He is all-pervading. Because He is not properly understood by ordinary living entities, He is therefore described in this verse as 'avyaktam' (unmanifested).

6 At this point someone may ask: "If the Supreme Personality of Godhead is all-pervading, even though His form appeared like that of an ordinary human being, then why did He not reveal His all-pervading nature to His mother, Yasoda-devi?"

This question is answered by the words 'atmajam-matva' (Mother Yasoda considered Krsna her own ordinary child). The relationship between Sri Krsna and Yasoda-devi was that of son and mother. In order not to disrupt the blissful exchange of love between Himself and His mother, Lord Krsna concealed His all-pervasiveness and His other opulences from her eyes. Mother Yasoda's ignorance of the super human prowess of her son was actually her great glory, for in order to keep the loving parent-child relationship with her, He allowed Himself to be bound by a few small ropes. The exalted position of Mother Yasoda is described in the following statement of Srimad Bhagavatam (10.9.20):

"Neither Lord Brahma, nor Lord Siva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yasoda."*

7 Some may say that the phrase 'adhoksajam prakrtam yatha' means that the

Personality of Godhead, who is all-pervading, accepted the illusory form of a human being through the agency of His maha-maya potency. Such a conception is completely false. They who think that the Supreme Lord, who cannot be touched by the material potency maya, can be understood by the infantile logic of the conditioned souls, are great fools. They are just like the gullible audience that believes in the existence of the magician's creation of a blazing fire in the middle of the ocean. They do not understand the nature of the Supreme. That the Supreme Personality of Godhead is difficult to understand is confirmed by the following statement of Sruti-sastra:

"The Supreme Personality of Godhead is all-powerful. He alone created all the demigods. Who can understand how He appears in this world?"

8 In this verse (Srimad Bhagavatam 10.9.13-14), the relative and co-relative pronouns 'yat' and 'tat' both refer to Sri Krsna. For this reason it should be understood that the form of Sri Krsna is simultaneously limited within space, (because He has a clearly defined form with hands, feet, and other limbs) and also all-pervading. These apparently contradictory qualities of the Lord may be accepted because He is the reservoir of hundreds of mutually contradictory potencies, and therefore any otherwise impossible thing may easily be done by Him. That mutually contradictory actions may performed by a single cause may be seen even in the material sphere where there are some medicines that create many different effects on the body, some of them contradicting other effects caused by the same medicine.

9 That Sri Krsna is simultaneously limited within space and also all-pervading is possible because He is the master of all inconceivable potencies which cannot be grasped by the tiny brains of the conditioned souls, is confirmed by the following statement of Brahma-samhita (5.34):

"I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the yogis who aspire after the transcendental and betake themselves to pranayama by drilling the respiration; or by the jnanis who try to find out the non differentiated Brahman by the process of elimination of the mundane, extending over thousands and millions of years."**

10 That the Supreme Personality of Godhead possesses mutually contradictory qualities, including the ability to be simultaneously limited in space and all-pervading, is confirmed in the following statement of the Sruti-sastra as quoted in the commentaries of Sripada Madhvacarya:

"Lord Hari is neither large, small, or of a middle-size. He is simultaneously all-pervading and not all-pervading. He has and does not have a beginning. He is and is not the material universe. He has qualities and He does not have qualities."

11 That the Supreme Personality of Godhead possesses mutually contradictory qualities is also described in the following statement of the Nrsimha-tapani Upanisad (2.6.1):

"The Supreme Personality of Godhead exists outside the material sphere, but then again He exists within the material sphere. He is the self, but then again He is not the self. He is ferocious and He is also not ferocious. He is powerful and also powerless. He is great, and He is also not great. He is all-pervading, and not all-pervading. He is very splendid and He is not splendid at all. His faces are manifest everywhere, and again His faces are not manifest everywhere."

12 This is also confirmed by the following statement of the Brahma Purana:

"The Supreme Godhead has a form neither large nor small. He is not the material universe, but then again He is the material universe. He possesses innumerable qualities and opulences, many of which contradict each other. Because He is full of all opulences, He is known as the Supreme Person."

13 This is also confirmed by the following statement of the Visnu-dharma Purana:

"I offer my respectful obeisances to the Supreme Personality of Godhead, who is simultaneously the greatest and the smallest. He is one thousandth the six of an atom, and at the same time He is so large that all the material universes barely occupy a millionth part of the size of His abdomen."

14 The Supreme Personality of Godhead describes His own self-contradictory powers and opulences in the following verses of Bhagavad-gita (9.4-5):

"By Me in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me, behold My mystic opulence!"*

We may note that the word 'avyakta-murtina' used in this verse may mean 'by My form, which is beyond the comprehension of the limited material intelligence.'

Anuccheda 33

1 In the next section of this book (Anucchedas 31-39) we will quote various statements of the demigod Brahma that confirm the statement that the form of the Supreme Personality of Godhead is simultaneously limited within space, and yet all-pervading. In the first quotation (Srimad Bhagavatam 10.14.11) Brahma says:

"Where am I, a small creature of seven spans of the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window."*

2 In the next verse Brahma explains (Srimad Bhagavatam 10.14.12):

"O Adhoksaja, if a child within the womb plays with his legs, and while playing touches the body of the mother, is the mother offended with the child? Of course she isn't. Similarly, I may be a very great personality within this universe, and yet not only myself but everything that be is existing within You. Therefore You are considered to be the mother and everything existing within Your womb is considered to be a child. And a good mother is never offended with the child, even if he touches her body by kicking his legs."*

3 In the next verse (10.14.13) Brahma explains that it is well known that Brahma himself has taken birth from the Supreme Personality of Godhead:

"At the end of the universe, when the three planetary systems are merged into the ocean of devastation, Your plenary portion Narayana lies down on the waters of that ocean, and from His navel a lotus stem grows. The Puranas describe that Brahma, the unborn, appears from that lotus stem. O Supreme Controller, indeed, am I not born from You?"*

4 Considering that Lord Krsna might say "If I were Lord Narayana, who lies down on the waters of devastation, then you might say that you have taken birth from Me. The actual truth, however, is something else. I am not Narayana", Brahma spoke the next verse (Srimad Bhagavatam 10.14.14):

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not therefore, my father, Narayana? Narayana refers to one whose abode is in the water born from Nara (Garbhodakasayi Visnu) and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of maya."*

5 In this verse the word 'adhisa' means 'O Supreme Personality of Godhead, who are situated above the form of Lord Narayana, who resides in the hearts of all conditioned souls,' 'hi' means 'certainly', 'narayanas tvam na' means 'Are You not Narayana?', and 'naravano nigam' means 'Lord Narayana is Your plenary portion'. Brahma says in this verse 'O Lord, because I have taken birth from Your plenary portion, therefore it may be considered that I have taken birth from You."

6 Brahma thought Sri Krsna might say; 'How is it that You say I am Lord Narayana? Certainly there is a great difference between Lord Narayana and Me. In order to answer this question, Brahma said the words 'dehinam atma' (You are Lord Narayana, the all-pervading Supersoul present in the hearts of all conditioned souls).

The word Narayana may be interpreted to mean 'He who is the refuge (ayana) of all living entities (nara). Narayana is the Supersoul who resides in the hearts of all conditioned souls, but Sri Krsna is the Original form of the Personality of Godhead, situated above Narayana, and taking no part in Narayana's activities as the Supersoul.

7 Lord Brahma continued His explanation by using the word 'akhila-loka-saksi' (Lord Narayana is the seer of all creation). If the word 'nara' is taken to mean 'all living entities' and the word 'ayana' is taken to mean 'understanding', the word 'narayana' may be understood to mean 'He who knows everything about all living entities.' In this way the word 'akhila-loka-saksi' refers to Lord Narayana. Lord Krsna does not directly take part in the activities of witnessing the actions of the conditioned souls, but He does this activity through His plenary expansion of the Supersoul Narayana. In this way, also, Lord Krsna is different from Narayana.

8 Brahma thought that Sri Krsna might raise the following objection: 'My dear Brahma, your statement 'narayanas tvam na' certainly means that I am not Narayana. If one were to interpret this phrase to mean that I am Lord Narayana, then this interpretation would make no senses. How is it possible that I am Lord Narayana?"

In order to answer this possible objection, Brahma addressed Krsna using the word 'adhisa', 'Isa' means 'the controller', and that word clearly refers to Lord Narayana, the controller of all living entities. The word 'adhisa' however, means 'the controller of the controller'. In other words, by addressing Sri Krsna as 'adhisa', Brahma explained that Krsna is the controller of Lord Narayana, just as the king of a country is the controller of many aristocrats. That Sri Krsna is the Original Personality of Godhead, superior to Lord Narayana and the other forms of the Lord will be explained at a later time, according to the methodical arrangement of these six sandarbhas, in the book known as Sri Krsna-sandarbha.

9 At this point someone may object: The proper understanding of the name Narayana is found in the following statement of Vedic literature:

"They who are wise know that the word 'nara' means 'the various material elements manifested from the purusa-avatara (nara). 'Ayana' means 'resting place', and therefore the word 'narayana' means 'He who is the resting place within which

the various material elements are contained.'"
10 Our objector may also quote the following verse from Visnu Purana (1.4.6) to support his interpretation of the name Narayana:

"The water (Garbhodaka ocean) produced from the purusa-avatara is known as 'nara'. 'Ayana' means 'resting place', and therefore the name 'narayana' means 'He who rests on the Garbhodaka ocean.'"

11 Thinking Sri Krsna might interpret the word 'narayana' to mean 'He who lies down on the Garbhadaka Ocean', Brahma said: 'nara-bhu-jalayanat tac capi satyam na tavaiva maya' (The word 'Narayana' does not mean 'He who lies down on the Pralaya ocean'. This interpretation of the word 'Narayana' is created by Your illusory potency, maya)."

Here we may quote the Visva-prakasa Dictionary's definition of the word 'maya':

"The word 'maya' may be taken to mean 'trickery' or 'mercy'.

The meaning of Brahma's statement should be understood in the following way: "O lord, because of Your inconceivable potency, Your form is simultaneously limited in space and also all-pervading. Therefore any conception of You that limits You to the form of Narayana who lies down on the Pralaya ocean is certainly an illusion."

In these four verses Brahma says: 'O Lord, myself, this entire universe, and all other universes also, all rest in Narayana. The form of Narayana, however, rest within You."

Therefore the proper definition of the word 'Narayana' is 'He who is all-pervading."

12 The proper interpretation of the word Narayana is given in the following mantra of the Maha-Narayana Upanisad (2.6):

"Lord Narayana is all-pervading. He is present within and without everything that has ever been seen or heard in all the material universes."

Anuccheda 34

1 Brahma cites his own direct experience to prove that Sri Krsna's transcendental form is not limited by the Garbhodaka Ocean or any other boundary placed within this material world. He says (Srimad Bhagavatam 10.14.15):

"The gigantic universal body, which is still resting on the water known as Garbhodaka, is another manifestation of Your energy. On account of His resting on the water, this universal form is also Narayana, and we are all within the womb of this Narayana form. I see Your different Narayana forms everywhere. I can see You on the water, I can feel You within my heart, and I can also see You before me now. You are the original Narayana."*

2 In this verse Brahma said: "The form of Narayana, who rests on the Garbhodaka Ocean, is not eternally manifest there. O Lord who is the master of all inconceivable opulences (bhagavan), if this form eternally remains on the Garbhodaka Ocean, then why did I not see it when I climbed down the stem of the lotus flower?

"If one were to say that the form of Naryana is an illusion created by the maya-potency (which is described in the Trikanda-sesa Dictionary as 'the energy by which Sambara and others created many illusory things that did not actually

exist) then why was it that I was able to see the form of Narayana, which is eternal, full of knowledge and bliss, when I meditated upon Him and was able to see Him in my heart, although after the yogic meditation was ended I was no longer able to see Him?"

From this we may understand that the transcendental form of the Lord is certainly real and eternal, but the conception that the Lord's existence is limited by any specific form, and therefore He is not all-pervading, is not a true conception.

Anuccheda 35

1 The account of Brahma's failure to see Narayana by climbing down the lotus stem, and His ultimately seeing Him in the trance of meditation is recounted in the Third Canto of Srimad Bhagavatam and the reader is referred to that for the details of the story. In this verse the words 'tac cej jala-stham tava saj jagad vapuh' inform us that the form of Lord Narayana is real, eternal, and transcendental, and because the material universe is expanded from that Supreme Reality of Lord Narayana, it is also real. The material universe is situated within the form of the Lord Narayana, as was directly perceived by Mother Yasoda. This is explained by Brahma in the next verse (10.14.16):

2 "My dear Lord, in this incarnation You have proved that You are the supreme controller of maya. You remain within the cosmic manifestation, and yet the whole creation is within You. This fact has already been proved by You when You exhibited the whole universal creation within Your mouth before Your mother Yasoda. By Your inconceivable potency of yogamaya, You can make such things effective without external help."*

3 In this verse Brahma says: "My dear Lord, in this incarnation You have proved that You are the supreme controller of maya (mayadhamanavatare). You remain within the cosmic manifestation, and yet the whole creation is within You" (prapancasya bahih sphutasya krtsnasya cantar jathare). Because Lord Krsna is both within and without the cosmic manifestation, we may understand that He is not limited by the boundaries of matter, and when He appears to occupy a limited position in relation to time and space, that appearance of limitation is simply an illusion. Although Lord Krsna appears to be situated within the cosmic manifestation, the cosmic manifestation is also within Him, for it has emanated from Him. Brahma says in this verse: "O Lord, By Your inconceivable potency of yogamaya, You are now all-pervading within the cosmic manifestation, although originally the cosmos is within You." Brahma gives an example to demonstrate that the cosmos actually exists within Lord Krsna by saying: 'This fact has already been proved by You when You exhibited the whole universal creation within You mouth before Mother Yasoda."

Anuccheda 36

1 In this verse the word 'mayadhamana' means 'O supreme controller of maya'. Brahma said: 'O Lord, by Your mercy You revealed that the entire cosmic manifestation is situated within You.' In order to establish the truth of this statement, as well as to refute any contrary argument, Brahma spoke the next verse (Srimad Bhagavatam 10.14.17):

2 "My dear Lord Krsna, the whole cosmic manifestation that we are visualising at present is all within Your body. Yet I am seeing You outside, and

You are also seeing me outside. How can such things happen without being influenced by Your inconceivable energy?"*

3 When the words of this verse are placed in their prose order they read 'yasya kuksau sarvam idam satman yatha bhati tat sarvam iha (bahir api tathaiva) tvayi bhati'.

The meaning of this verse is that just as Sri Krsna is situated within Vrajabhumi, in the same way (because Sri Krsna is all-pervading) Vrajabhumi is situated within Him. In this way the statement of Srimad Bhagavatam 10.14.16, that Sri Krsna is within the cosmic manifestation, and the cosmic manifestation is also within Him, is confirmed. When Mother Yasoda saw Sri Krsna before her with the entire cosmos within His mouth, she was able to directly perceive these two truths about Krsna. At that time she tried to understand what she had just seen and she said (Srimad Bhagavatam 10.8.40):

"Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?"*

Brahma explains in this connection: "O Lord, although by the power of Your inconceivable potency You appear to occupy a limited space within the land of Vraja, You are nevertheless all-pervading. You directly showed these two truths about Yourself to Your mother, Yasoda."

4 The statement of this verse (10.14.17) is also confirmed by the following explanation of Srimad Bhagavatam (2.7.30):

"When the cowherd woman (Krsna's foster mother, Yasoda) was trying to tie the hands of her son with ropes, she found the rope to be always insufficient in length, and when she finally gave up, Lord Krsna, by and by, opened His mouth, wherein the mother found all the universes situated. Seeing this, she was doubtful in her mind, but she was convinced in a different manner of the mystic nature of her son."*

This is confirmed by the words '(tava) kuksau sarvam idam yatha bhati iha' (My dear Lord Krsna, the whole cosmic manifestation that we are visualising at present is all within Your body). Although the cosmic manifestation is situated within You, You are still all-pervading within it. The Bhagavatam says: 'tvayi tat sarvam bhati' (Everything is present within You).

Anuccheda 37

1 Brahma intended to say: "O all-pervading Lord, without being influenced by Your maya-potency, which conceals the actual truth about You, how is it possible to believe that You are limited by the boundaries of material time and space? It is not possible. This I have directly seen." Brahma said (Srimad Bhagavatam 10.14.18):

2 "My dear Lord, leaving aside all other thins and just considering today's happenings - what I have seen - are they not all due to Your inconceivable energies? First of all I saw You alone; thereafter You expanded Yourself as Your friends, this calves and all existence of Vrndavana; then I saw You and all the boys as four-handed Visnus, and They were being worshipped by all elements and demigods, including myself. Again They were all wound up, and You remained alone as You were before. Does this not mean that You are the Supreme Lord Narayana, the origin of everything, and from You everything emanates, and again

everything enters unto You, and You remain the same as before?"*

3 In this verse Brahma says: 'Just today (adyaiva) was it not revealed to me (mama) that this universe (asya), which is filled with bewildered conditioned souls and is a product of Your maya potency (mayatvam), has emanated from Your humanlike form (tvad rte)? This has certainly been revealed to me."

4 At this point Lord Krsna might raise the following question: "What is the nature of My form?" In order to answer this question Brahma says: 'eko si' (You are alone). This means 'Now that all the cowherd boys and calves have disappeared, You have manifested Yourself as these boys and calves, and therefore these are all You (eko si). Because You are able to do this, I declare that You are in truth the non-dual Supreme Brahman (advayam brahma)".

All material substances are born at a certain time, remain manifested for a certain period, and perish at certain time. These material changes are known as the 'duality' of matter. Because the Supreme Brahman is not affected by any of these changes, but is eternal and unchanging, He is known as 'advayam'. The Supreme Brahma is by nature all-pervading. By establishing Sri Krsna as the Supreme Brahman, Brahma has proven that Sri Krsna is all-pervading.

Anuccheda 38

1 At this point Sri Krsna might raise the following question: "At the beginning of universal creation, only Brahma, Visnu, and Siva were manifest, and they are considered the original causes of everything that exists. During the time of cosmic manifestation, many incarnations also appear, and I may be considered such an incarnation, but how is it possible to say that I am the original cause of all causes? Brahma, Siva and Visnu are the original causes." To answer this question, Brahma says (Srimad Bhagavatam 10.14.19):

2 "Persons who are unaware of Your inconceivable energy cannot understand that You alone expand Yourself as the creator Brahma, maintainer Visnu, and annihilator Siva. Persons who are not in awareness of things as they are contemplate that I, Brahma, am the creator, Visnu is the maintainer, and Lord Siva is the annihilator. Actually, You are alone everything: creator, maintainer and annihilator."*

3 In this verse the second-person pronoun 'tvam' (You) is the subject of the sentence and the word 'bhasi' (are manifest) is the verb. The word 'iva' (as if) does not refer to 'tvam', but rather to 'esah' (He, Lord Visnu). The word 'esah' does not refer to the transcendental form of Lord Krsna, because Lord Krsna is the Original Personality of Godhead, and not a guna-avatara, such as Lord Visnu is. To consider Sri Krsna as guna-avatara would contradict the previous verse, where Brahma said: "O Krsna, everything emanates from You." In this verse the word 'tvat-padavim' means 'Your transcendental form', 'ajanatam' means 'to those who do not understand', 'atma' means 'You who are the origin of all incarnations of Godhead', 'atmana' means ;by Your various expansions', 'mayam' means 'the potency for creating, maintaining, and annihilating the material universes', 'anatmani' means 'in the inert, unconscious, unmanifested three modes of material nature (pradhana), which are the original cause of the mahat-tattva, and other forces that cause the creation of the material universes', 'vitatya' means 'having expanded' and 'bhasi' means 'You are manifested, appearing in different forms according to these different activities of creation, maintenance, and annihilation of

the material universes."

At this point Sri Krsna might say: 'How is it possible that I perform the activities of Brahma, Visnu and Siva?" In order to answer this question, Brahma says: 'You appear as if You are me, who am engaged in the activities of universal creation (jagatah srstav aham), You appear as if You are Visnu, who is engaged in the activities of universal maintenance (vidhane esa iva), and You also appear as if You are Siva, who is engaged in the activities of universal destruction (ante tri-netra iva). In truth, You expand Yourself in these various forms. Only they who are foolish and bewildered see these three demigods as different from You."

4 That Sri Krsna performs the activities of creation, maintenance and destruction of the material universes is confirmed by the following verse of Srimad Bhagavatam (2.6.32), where Lord Brahma says:

"By His will, I create, Lord Siva destroys and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies."*

From this verse we may understand that Lord Visnu is a direct manifestation of the Personality of Godhead, and thus He is essentially non-different from the transcendental form of Sri Krsna. Visnu is therefore, different from Brahma and Siva, who are not direct manifestations of the Personality of Godhead, but are of a different category.

Anuccheda 39

Lord Krsna expands not only as the guna-avataras, but as other incarnations as well. Brahma describes this in the next verse (Srimad Bhagavatam 10.14.20):

"Similarly, You expand Yourself in different incarnations among the demigods You incarnate as Vamanadeva, among the great sages You incarnate as Parasurama, among the human beings You appear as Yourself, as Lord Krsna, or Lord Rama, among the animals You appear as the boar incarnation , and among the aquatics You appear as the incarnation of fish. And yet You have no appearance; You are always eternal. Your appearance and disappearance are made possible by your inconceivable energy just to give protection to the faithful devotees and to annihilate the demons."*

We may note that in this verse the words 'ajanasya janma (the unborn has taken birth) indicate that Sri Krsna does not take birth, but simply appears in this world according to His own wish.

Anuccheda 40

1 At this point Sri Krsna might raise the following objection: "My dear Brahma, how is it that you have come to this conclusion? It is not possible for My form to be all-pervading. My form is composed of various material elements just like an earthen pot or other material substances seen in this world. How is it that you say My form is otherwise? How is it that you say My form is spiritual? You may have become a little bewildered seeing some wonderful opulences here, but I assure you, you perfectly understand Me. You completely know the full extent of My powers. As far as the transformation of these boys and calves into four-armed Visnu-forms which you have just seen, it has happened somehow or other, because of the expansion of some unknown person, but I have certainly nothing to do with

this magical display. Furthermore, all these forms are spiritual, full of knowledge and unlimited bliss, and all these human-like forms appeared at the same moment, and there were so many of them, that you did see all of them. How is it possible for a little cowherd boy like Me to manifest so many spiritual forms at the same time? I am not the cause of this wonderful thing." Thinking that Sri Krsna might present this argument, Brahma said (Srimad Bhagavatam 10.14.21):
2 "O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and where You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities."*
3 In this verse Brahma says" "O Lord, Your pastimes are taking place continuously (kati va) in these worlds (trilokyam), but who can estimate (ko vetti) where (kva), how (katham) and when (kada) You are employing Your spiritual energy (yogamayam vistarayan) and performing Your pastimes (kridasi bhavata utih)? No one can understand the mystery of these activities."

No one can completely understand Lord Krsna. This is also confirmed by the following statement of the Kena Upanisad (2.3):

"One who thinks he understands the Supreme Personality of Godhead does not actually understand Him, but one who knows that he does not actually understand the Lord is actually aware of the nature of the Supreme Person."
4 In the previous four verses Brahma has explained that Sri Krsna is by nature inconceivable. In this verse he explains why the Lord is inconceivable by addressing Him with the word 'bhuman', which means 'O Lord who appears in innumerable different forms.' This means that although the Supreme Personality of Godhead has one principal form, He also appears in innumerable other transcendental forms. This is confirmed by the following statement of Srimad Bhagavatam (10.40.7), where Akrura prays to Sri Krsna:

"I offer my obeisances to the Supreme Personality of Godhead who, although Me originally appears in a single transcendental form, has expanded into innumerable other transcendental forms."

In this connection the Sruti-sastra also says:

"Although He is one, the Supreme Personality of Godhead is seen to appear in many different transcendental forms."
5 The Supreme Personality of Godhead appears in different forms according to the way in which He is worshipped. This is confirmed by the following statement of Madhva Muni in his commentary on Vedanta-sutra 3.3.52:

"The Personality of Godhead appears in different forms according to the way in which His devotees worship Him."

The following example may be given in this regard: A silken garment may be fashioned with many different colours in an intricate design, just as a peacock feather is decorated with many colours. If one looks at a specific part of such a garment he may see a specific colour, and if one looks at another part of the garment he may see another colour. If one looks at the entire garment at once he will see the garment as a whole. In this example Sri Krsna is the entire garment, and when He is partially manifested this is known as the various incarnations of Godhead.
6 That innumerable forms of Godhead emanate from the form of Sri Krsna is

also confirmed by the following statement of Narada-pancaratra:

"When the jewel known as vaidurya touches other materials, it appears to be separated into different colours. Consequently the forms also appear different. Similarly, according to the meditational ecstasy of the devotees, the Lord, who is known as Acyuta (infallible) appears in different forms, although He is essentially one."*

In this verse the jewel referred to is the vaidurya stone (lapis lazuli), and the words 'nila-pitadibhih' refer to the various transcendental attributes of the Lord. This explanation of the various forms of the Lord reveals the meaning of the word 'kva' (where?) in the previously quoted statement of Lord Brahma (Srimad Bhagavatam 10.14.21).

7 The Supreme Lord's expansion in the forms of the various incarnations manifested from His single original form is described in the following statement of Srimad Bhagavatam (8.18.12), where Srila Sukadeva Gosvami describes the form of the Vamana-incarnation:

"The Lord appeared in His original form, with ornaments and weapons in His hands. Although this ever-existing form is not visible in the material world, He nonetheless appeared in this form. Then, in the presence of His father and mother, He assumed the form of Vamana, a brahmana-dwarf, a brahmacari, just like a theatrical actor."*

8 In this verse Srila Sukadeva Gosvami explains that the Lord first appeared in His original form (vapuh), which is not a manifestation expanded from any other form of Godhead, but is originally existing and has no other forms as its origin. That form is spiritual (cit) and full of perfect and complete transcendental bliss, and that form is manifested (bhati) with ornaments and weapons in its hands (vibhusanayudhaih). The Lord appeared in this original form in the material world (vyaktam adharayat). After this original form was manifested, the Lord assumed the form of a brahmana-dwarf, a brahmacari (tenaiva vamano vatur babhuva harih). The word 'eva' (certainly) emphasises that this was the form the Lord assumed. He did not assume any other form at that time.

9 One may ask: "Under what circumstances did the Lord appear as the Vamana-incarnation?" The answer is given in this verse with the word 'sampasyatoh' (the Lord appeared as Vamana in the presence of His parents Kasyapa and Aditi). The question may be asked: "What is the nature of the Lord's form? The answer is given in the word 'divya-gatih' (His movements are wonderful). 'Divya' means 'supremely inconceivable', and 'gatih' means 'movements or pastimes'. The Lord's forms and pastimes are all eternal, although sometimes they may be seen by the living entities, and sometimes they cannot be seen. That the Lord's forms are eternal is confirmed by the following statement of Sruti-sastra:

"The Personality of Godhead existed in the past. He exists in the present, and He will continue to exist in the future eternally."

10 In this connection in order to given an example of how the Supreme Lord assumes the forms of His various incarnations, thus manifesting certain features of His original form, Sukadeva Gosvami says:

"The Lord assumed the form of Vamana, just like a theatrical actor."*

In this comparison of the Lord to an actor, Sukadeva Gosvami notes that the Lord is a wonderful actor (divya-gatih) and the gestures of His hands and

movements of His body will fill the audience with wonder. Although when the Lord appears in His various incarnations He may seem to be an ordinary human being or demigod, in truth He never suffers the material miseries which are the everyday experiences of the conditioned souls, and He is never imperfect in any way.

11 The Personality of Godhead is supremely independent. For example, He creates the various material universes without any external help, just as a spider constructs a web from the saliva within its own body. This is described in the following statement of Srimad Bhagavatam (11.9.21):

"As a spider creates a web with saliva from within its mouth, and then, having created it, again swallows it, so does the Supreme Personality of Godhead create, and again swallow, the material worlds."

12 In the following verse from Srimad Bhagavatam (3.9.11), Lord Brahma explains that the Personality of Godhead appears in the forms of His many different incarnations according to the different ways in which the devotees approach Him. Brahma says:

"O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You."*

In this verse the word 'pranayase' means 'You manifest'. We may note that by saying 'sruteksita-pathah' (the devotees learn about the Lord by hearing the bona-fide descriptions of Him in the Vedic literatures), Brahma confirms the reality of the Supreme Lord's transcendental forms. In other words, the Lord's forms are not the product of the meditator's imagination. They actually exist.

13 Some may say that the various forms of the Personality of Godhead do not delight the devotees. This false conception is refuted by the following statement of Srimad Bhagavatam (3.24.31), where Kardama Muni addresses the Personality of Godhead in the following words:

"My dear Lord, although You have no material form, You have Your own innumerable forms. They truly are Your transcendental forms, which are pleasing to Your devotees."*

This verse means 'Whatever (yani yani) forms (rupani) of You (te) there are, these forms (tany eva), please (rocante) Your devotees.' The word 'abhirupani' means 'the Lord only accepts forms that are suitable.' He never accepts any unsuitable form.

14 The Lord may sometimes accept forms that appear to be unsuitable. An example of this is when He assumed an apparently abominable material form before King Rantideva. That this form was abominable and material is, of course, an illusion. This form is described in the following words (Srimad Bhagavatam 9.21.15):

"Demigods like Lord Brahma and Lord Siva, who can satisfy all materially ambitious men by giving them the rewards they desire, then manifested their own identities before King Rantideva, for it was they who had presented themselves as the brahmana sudra, candala, and so on."*

15 Sridhara Svami comments on this verse: 'The word 'tribhuvanandhisah' means 'Brahma, Visnu and Siva', and the word 'maya' means that in order to examine how patient and tolerant Maharaja Rantideva was, the Lord, with the

assistance of His bewildering maya-potency, assumed the form of the brahmana, sudra and candala.'

The reason the Lord never accepts an unpleasant form is given in the word 'arupinah', which means 'He who never accepts a material form."

Sridhara Svami comments: "Because the Lord never accepts an abominable form, His forms are never material."

16 Returning now to the verse originally under discussion (Srimad Bhagavatam 10.14.21, quoted in text 2) we may note the three phrases 'katham va' (how?), 'kati va' (how many?) and 'kada va' (when?), and we may also note the three words in the vocative case (bhagavan, paramatman, and yogesvara), used to address the Lord. Each of these three phrases is related to one of the three vocative addresses, as we shall now explain.

The word 'katham va' (how You are performing Your pastimes)' is used with the word 'bhagavan' which should be interpreted to mean "O Master of all inconceivable potencies." The Lord's form is full of all inconceivable potencies, and any other interpretation that contradicts this should not be accepted.

17 The word 'kati va' (how many times You incarnate and perform pastimes) is used with the word 'paratman', which may be explained to mean: 'O Lord, because You are unlimited You possess all opulences and are the origin of innumerable incarnations of Godhead, who each possess limitless potencies. O Lord, You cannot be understood by the limited material mind or adequately described by the limited material power of speech. For this reason it is said: 'No one can understand how many times You incarnate in this world and perform pastimes (kati va)."

18 The phrase 'kada' (when You appear and perform pastimes) is used with the word 'yogesvara' (O master of all mystic power). This word means 'O Lord, You are the master of the yogamaya potency, by whose assistance You appear in many different forms. O Lord, all these transcendental forms of Your Lordship are contained within Your single most important form. When You wish, You appear in one of these forms, which are manifested according to the different ways in which the devotees worship You." From this we may understand that the forms of all incarnations of Godhead are contained in the form of Sri Krsna, the Original Form of the Lord.

Anuccheda 41

1 In the next verse (Srimad Bhagavatam 10.14.22) Lord Brahma concludes that Sri Krsna is the Original Form of the Supreme Personality of Godhead:

"My dear Lord, this whole cosmic manifestation is just like a flashing dream, and its temporary existence simply disturbs the mind. As a result, we are full of anxiety in this existence; to live within this material world means simply to suffer and to be full of miseries. And yet this temporary existence of the material world appears to be pleasing and dear on account of its having evolved from Your body, which is eternal and full of bliss and knowledge. My conclusion is, therefore, that You are the Supreme Soul, Absolute Truth, and the supreme original person; and although You have expanded Yourself in so many Visnu forms, or in living entities and energies, by Your inconceivable transcendental potencies, You are the supreme one without a second, You are the supreme Supersoul."*

2 In this verse Brahma says: ‘O Lord, You are the origin of everything that is material and everything that is spiritual. Because You are the origin of everything, Your own form is eternal, and full of knowledge and bliss. From Your unlimited form, all the material universes have become manifested.”

3 One may ask: “What is the nature of this transcendental form of the Lord?” The answer is given in the words: ‘udayad api yat sad ivavabhati’ (O Lord, the material cosmic manifestation is continually being manifested from Your body, and then again enters within it. In this way the material universe is in a state of constant flux).”

4 At this point Sri Krsna might say: “If I am the source of the constantly changing material nature, then why is it that You say that I am unchanging. I should also be constantly changing if I am the source of all this change.” In answer to this, Brahma uses the word ‘mayatah’. Brahma says:

“O Lord, You are eternal, and unchanging. This changing material universe is manifested by the aid of Your inconceivable potency known as maya. You are Yourself aloof from the changes of matter, and Your contact with matter, is only by the means of Your maya potency. Therefore You do not change.”

That the Personality of Godhead is unchanging is also confirmed by the Vedanta-sutra 2.1.27:

“The Supreme Personality of Godhead is free from all faults. This is so because it is declared in the Vedas, the source of revealed knowledge.”

Therefore the Supreme Lord never changes.

5 Brahma continues to differentiate Sri Krsna from the changing material manifestation. He says:

“O Lord, this whole cosmic manifestation is just like a flashing dream. You, however, are reality. You are not another illusory manifestation like this material cosmos.”

That dreams are an unreal state of existence is described in Vedanta-sutra (2.2.29):

“Reality is different from the existence perceived in dreams.”

6 Brahma continues to describe the dreamlike state of material illusion by saying ‘asta-dhisanam’ (by depriving the conditioned souls of knowledge about the Supersoul, the maya potency places them in great mental anxiety).

7 For these reasons, although it may sometimes appear to be a place of happiness, the material world is a place of intense suffering (puru-duhkha-duhkham). Furthermore, Brahma says the material world is devoid of spiritual reality (asat-svarupam). Just as the horns of a rabbit have no real existence, in the same way the illusory conceptions of material existence have no reality. Brahma also explains that although the material world is temporary and changing, it appears to be eternal (sad iva) according to the mistaken conceptions of the bewildered conditioned souls. The implication of this verse is that because the Supreme Personality of Godhead is the origin of the awareness of material existence, He is also the origin of real transcendental knowledge, and thus the supreme teacher of everyone. Another implication of this verse is that because the Supreme Personality of Godhead is the origin of the material heavenly planets, He is the reservoir of all pleasure.

8 This concludes the explanation of how the form of Sri Krsna is simultaneously all-pervading and, by the agency of His internal potency, limited

within a certain space.

Anuccheda 42

1 In this way we have demonstrated that although the form of Sri Krsna may be situated within the cosmic manifestation, nevertheless, it is the resting place within which everything that exists is situated, and because it is the resting-place of everything, therefore, it is also all-pervading. Because Sri Krsna is by nature all-pervading, it is very easy for Him to expand into as many forms in as many places as He likes. An example of this is described in the following statement of Srimad Bhagavatam (10.69.2):

"It is astounding that Lord Sri Krsna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."*

2 In this verse the words 'citram bataitat' mean 'it is astounding'. One may ask: "What is so astounding?" In answer to this question, Narada Muni says "It is astounding that Sri Krsna, who is one without a second (ekah), married (udvahat) sixteen thousand queens (dvy-asta-sahasram)." Our questioner may answer: "What is so astounding about that?" In answer to this Narada says:

"He married them in sixteen thousand places (grhesu)."

Our unsatisfied questioner may respond: "That may be. Still, what is astounding in all this?" To this Narada may answer: "Lord Krsna did not marry them all together in one place, but He married each one of them individually (prthak)."

Our questioner may answer: "That is all right. It is not possible for one husband to marry many wives one after another. Such things have occurred before." At this point Narada says:

"But Lord Krsna married all these queens at the same moment (yugapat)."

Our question may say: "That's all right. Many perfect yogis have the mystic power to expand into many forms. My dear Narada, you yourself are a great mystic yogi, worshipped by all other yogis, and therefore You know this mystic trick yourself. What can be considered to be astounding, therefore, in Lord Krsna's expansion into many forms?" In answer to this, Narada says:

"Lord Krsna's expansion into many forms was not like the expansion of the yogis', who can make reflections of their own form appear in many different places. These reflected forms of the yogis are not the yogis themselves, however, in the case of Lord Krsna, each one of His expansions was He Himself, and He could perform all sorts of activities in these expanded forms. In other words, these expansions of the Lord were not mere reflections of the Lord, but were the Lord Himself.

Hearing this, our questioner may reply: "No. That is not possible. No one can do that."

3 That each one of these expanded forms were not a mere reflection, but actually the Lord Himself is confirmed in the following statement of Srimad Bhagavatam (3.3.8), where Sri Uddhava says:

"All those princesses were lodged in different apartments, and the Lord simultaneously assumed different bodily expansions exactly matching each and every princess. He accepted their hands in perfect rituals by His internal potency." *

4	In this way all objections are removed and it is clearly established that Lord Krsna can manifest His personality in any number of places at the same moment (ekena vapusa prthag yugapat). This is certainly very wonderful. This is also confirmed by Srila Sridhara Svami, who states (in his commentary on Srimad Bhagavatam 5.20.40, which is a prose description of the Supreme Personality of Godhead's form as the predominating Deity of the sphere known as Lokaloka):

"Because He is the master of all supreme powers and opulences, the Personality of Godhead can be personally present in His own form in all places simultaneously."

5	This expansion of Lord Krsna into many personal forms simultaneously is also described in the following statement of Srimad Bhagavatam (10.59.42):

"After defeating Indra, Krsna, the changeless Supreme Personality of Godhead arranged to marry the 16 100 girls brought from the custody of Bhaumasura. By expanding Himself in 16 100 forms, He simultaneously married them all in different palaces in one auspicious moment."*

These expansions of Lord Krsna all had bodily features that were exactly identical with Lord Krsna Himself. There was no difference, as there is in other expansion of the Lord, such as the expansion of the Lord into the form of Narayana, whose bodily features are slightly different from those of Lord Krsna. The expansion of Lord Krsna into many forms whose features are all identical with His described in the following statement of Srila Rupa Gosvami's Sri Laghu-bhagavatamrta (1.1.21):

6	"If numerous forms, all equal in their features, are displayed simultaneously, such forms are called praksas-vigrahas of the Lord."*

Anuccheda 43

1	Lord Krsna's expansion into many forms simultaneously is also described in the following statement of Srimad Bhagavatam (10.69.41):

"Thus Narada saw one single Krsna living in sixteen thousand palaces by His plenary expansions. Due to His inconceivable energy, He was visible in each and every individual queen's palace. In this way He demonstrated the path of sanctifying ordinary household life."*

2	These expansions of the Lord were not expansions of portions of His personality, as the incarnations of Godhead generally are, but each form was Sri Krsna in full (sarva-gehesu tam eva, ekam eva santam). This multiple appearance of the original form of the Lord is described in the Sruti-sastra in the following words:

"Although the Supreme Personality of Godhead is one, He appears to have become many."

That the Lord is all-pervading is also confirmed in Srimad-Bhagavatam (10.9.13):

"The Supreme Personality of Godhead, Sri Krsna, is all-pervading. He has neither inside nor outside, for He is everywhere."

By the arrangement of Sri Krsna's internal potency, Narada Muni was able to directly see Lord Krsna's presence in the many palaces of Dvaraka. Narada did not speculate or guess about the Lord's omnipresence. He directly saw it.

3	After seeing the many expansions of the original form of Sri Krsna, Narada Muni became astonished, as the Srimad Bhagavatam (10.69.42) explains:

"Lord Krsna has unlimited power, and Narada Muni's astonishment was boundless upon observing again and again the demonstration of Lord Krsna's internal energy."*

4 The word 'yogamaya' used in this verse refers to the Lord's spiritual potency by which He can perform any impossible action.

In Srimad Bhagavatam 3.15.26 in the story of the Four Kumaras' visit to Vaikunthaloka, this word is used to describe the Supreme Lord's potency. In his commentary on that verse, Srila Sridhara Svami also confirms this explanation of the word 'yogamaya'.

5 When Narada Muni saw these expansions of the personal form of Sri Krsna He became astonished because he understood that these expansions were not like the limited expansions manifested by an ordinary mystic yogi, but each of these expansions was the original Lord Krsna, and not a mere yogic reflection.

6 The Supreme Personality of Godhead's personal presence everywhere is described by the following quotation from Vedic literature:

"The Supersoul is all-pervading. His hands and feet are everywhere.

Bhagavad-gita 13.14 and Svetasvara Upanisad 3.16

"Although the Supreme Personality of Godhead remains in His own place in the transcendental world, still He is present everywhere.

Vedanta Sutra 3.2.11 (interpreted according to the commentary of Sripada Madhvacarya)

"The Personality of Godhead appears as the omnipresent Supersoul. This form of the Supersoul is not different from the form of the Supreme Lord. They are the same person."

Sruti-sastra

"Spiritual authorities explain that the Personality of Godhead is present in the hearts of all living entities."

Sruti-sastra

7 The Supreme Lord's all-pervasiveness is also described in the Matsya Purana:

"The Supreme Personality of Godhead, Visnu, is all-pervading. Of this there is no doubt. By His transcendental opulence He remains in His original transcendental form, and yet He appears everywhere, just as the sun which, although it remains in one place, appears to be present everywhere."

8 That the expansion of the Supersoul is not different from the Personality of Godhead Himself is confirmed in the Vedanta-sutra (3.2.12-13):

"If one says that the expansion of the Supersoul is different from the Original Personality of Godhead, he should know that statement is false. The Supersoul is the same as the Original Personality of Godhead. This is confirmed in the Sruti-sastra and all other Vedic literatures."

That the Lord is not different from His expansion as the all-pervading Supersoul is also described in the following statement of Srimad-Bhagavatam (1.9.42), where Bhisma says:

Anuccheda 44

1 "Now I can meditate with full concentration upon that one Lord, Sri Krsna, now present before me because now I have transcended the misconceptions of duality in regard to His presence in everyone's heart, even in the hearts of the

mental speculators. He is in everyone's heart. The sun may be perceived differently, but the sun is one."*

2 In this verse Bhismadeva says: "The Personality of Godhead, Sri Krsna, is now present before me (tam imam). He is present in the hearts of all conditioned souls in the form of His expansion as the all-pervading Supersoul (sarira-bhajam hrdi hrdi dhisthitam)". The form of the Lord as the all-pervading Supersoul is also described in Srimad Bhagavatam (2.2.8):

"Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, wheel of a chariot, a conch shell and a club respectively."*

Bhisma continues: "Although these forms of the Supersoul appear to be different from the form of the original Personality of Godhead, in truth They are not at all different from Him (ekam). Now I can meditate with full concentration on that one Lord, Sri Krsna (samadhi-gato smi). I am now aware of the all-pervading blissful form of the Supreme Lord as the Supersoul."

3 Bhismadeva continue: "I have now transcended the misconceptions of duality in regard to His presence everywhere. Formerly I thought the forms of the Supersoul were different from each other and from other forms of the Supreme Lord, for I thought it impossible for the Lord to be all pervading. Now I am free of that illusion (vidhuta-bheda-mohah). The Supreme Lord is certainly present everywhere in His form as the Supersoul.

4 The Lord's all-pervasiveness is described in the following words: "Sri Krsna is present in everyone's heart, even in the hearts of the speculative philosophers (atma-kalpitanam pratidrsam). He remains within the sight of all living entities, even though they are situated in many different places."

Bhismadeva gives the example of the sun: In many different places all over the world the sun appears to be just overhead, over this tree or that wall. In reality the sun is in a single place in outer space, but still in so many places the sun seems to be just over this tree or that wall. In the same way the Supreme Personality of Godhead appears everywhere, in the hearts of all living entities, in His form of the Supersoul. The difference between the Supersoul and the sun is that the sun truly is situated in a single place far away and its omnipresence is the misunderstanding of the observers, but the Supersoul expansion of the form of the Supreme Personality of Godhead is, by His inconceivable potency, the Lord Himself, and thus the Lord Himself is truly present everywhere.

Bhismadeva continues: "Now I can meditate with full concentration (samadhi-gato smi) upon that one Lord, Sri Krsna, now present before me (tam imam), whom I have described in the previous prayers. The Supreme Lord is present in the hearts of all conditioned souls (sarira-bhajam hrdi hrdi). Although the Lord is generally all-pervading in his four-armed Supersoul form, I now see Him everywhere in His two-armed form of Sri Krsna, which is supremely powerful and is now present before me. No other form is equal to the form of Sri Krsna."

5 In this verse the word 'bheda' refers to the Supreme Lord's presence in many places. It does not refer to the Lord's perfection or imperfection. In Srimad Bhagavatam 1.9.30-43 Bhismadeva glorified the transcendental form of the Lord. These prayers clearly do not glorify the impersonal Brahman aspect of the Supreme. In this way we have now described how the Supreme Personality of Godhead is manifested within a limited area of space, and yet is also all-pervading,

present within the hearts of all moving and non-moving creatures.

Anuccheda 45

1 Thus we have proved that the form of the Supreme Personality of Godhead is eternal and all-pervading. This is also explained in the following verse from Sridhara Svami's commentary (8.6.8.):

"In this verse, by saying that although the Personality of Godhead is unborn, he repeatedly appears in the forms of His incarnations, Brahma clearly establishes the eternality and omnipresence of the Supreme Lord's transcendental form."

2 The eternality and all-pervasiveness of the form of the Supreme Personality of Godhead is described in Srimad Bhagavatam (8.6.8-9) where Lord Brahma says:

"Although You are never born, Your appearance and disappearance as an incarnation never cease. You are always free from the material qualities, and You are the shelter of transcendental bliss resembling an ocean. Eternally existing in Your transcendental form, You are the supreme subtle of the most extremely subtle. We therefore offer our respectful obeisances unto You, the Supreme, whose existence is inconceivable.*

3 "O best of persons, O supreme director, those who actually aspire for supreme good fortune worship this form of Your Lordship according to the Vedic Tantras. My Lord, we can see all the three worlds in You."*

4 Sridhara Svami comments: "In this verse Brahma says: 'O Lord, Your appearance in this material world and Your pastimes are not like our birth and activities.' How are the Lord's appearance and activities different from those of the conditioned soul? Brahma gives the answer in the word 'agunaya' (O Lord, You are always free from the material qualities) and 'nirvana-sukharnavaya' (O Lord, You are the shelter of transcendental bliss resembling an ocean).

5 In this verse Brahma says although the Personality of Godhead is smaller than the atom (anor animne), He is also so large that no one can measure Him (paraiganya-dhama). This should not be considered impossible because, as Brahma explains, the powers and opulences of the Personality of Godhead are inconceivable (mahanubhavaya). In these words Brahma proves that the form of the Personality of Godhead is eternal and inconceivable.

6 "Brahma continues: 'O best of persons (purusarsabha), those who actually aspire for good fortune (sreyo-rthibhih) worship (ijyam) this form (rupam etat) of Your Lordship (tava) according to the Vedic Tantras (vaidika-tantrikena)'. In this way Brahma described the exalted transcendental nature of the form of the Personality of Godhead. From this we may understand that the Lord's appearance in this material world is not like the material birth of the conditioned souls.

7 "At this point someone may object: 'The demigods are also worshipable. Why is it not thought that the birth of the demigods is also transcendental and non-material like that of the Personality of Godhead?'

To this I reply: True, the demigods are worshipable. Still, they are not equal to the Personality of Godhead, for they are all situated within the universal form of the Personality of Godhead, as Brahma says: 'My Lord, we can see (pasyami) that all the three worlds (tri-lokam) and we demigods and living entities as well (nah) are all situated within Your universal form (visva-murtau). Your transcendental form, therefore, is limitless, and we are clearly Your inferiors.'"

8	In Srimad Bhagavatam 8.6.8. Brahma metaphorically described the Personality of Godhead as 'an ocean of transcendental bliss' (nirvana-sukharnavaya). In this way Brahma explained that the bliss of realising the personal form of God is superior to the happiness of realising His impersonal aspect (nirvana). This is also described by Dhruva Maharaja in the following words (Srimad Bhagavatam 4.9.10):
9	"My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmananda wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmananda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time."*
10	In Srimad Bhagavatam 8.6.8 Brahma said that the Personality of Godhead is smaller than the atom, and at the same time He is so large that no one can measure Him. This is possible because the Lord is the master of all inconceivable potencies. Brahma then said to the Lord: "O Lord, everything is resting within You."
11	"The Supreme Personality of Godhead is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a fruitive activity, a manifestation or non manifestation. He is the last word in the discrimination of 'not this, not this', and He is unlimited. All glories to the Supreme Personality of Godhead!"*
12	"When the King of the elephants was describing the supreme authority, without mentioning any particular person, he did not invoke the demigods, headed by Lord Brahma, Lord Siva, Indra and Candra. Thus none of them approached him. However, because Lord Hari is the Supersoul, Purusottama, the Personality of Godhead, He appeared before Gajendra."*
13	Because the Supreme Personality of Godhead is the original cause of all causes, no demigod or other living entity can be His equal. This is confirmed by Gajendra in these words (Srimad Bhagavatam 8.3.22-23):

"The Supreme Personality of Godhead creates His minor part and parcels, the jiva-tattva, beginning with Lord Brahma, the demigods and the expansions of Vedic knowledge (Sama, Rg, Yajur and Atharva) and including all other living entities, moving and non moving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him."*

Gajendra continues by explaining that the Supreme Personality of Godhead has no material qualities. "He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a mode of material nature, a pious or impious fruitive activity." He is not any of these things because He is the creator of them and therefore He is not different from them. We may also note that the phrase 'na san na casat' may be interpreted to mean "He is neither small nor large." This means that He can appear in any form, large or small, as he wishes.

Sridhara Svami comments on this verse:

“The word ‘nisedha-sesah’ means ‘negating the different material forms fashioned by the illusory energy, maya, one may understand the Supreme Personality of Godhead, who is not a product of maya.’ In this verse Gajendra says: ‘All glories to the Supreme Personality of Godhead! I pray He may appear before me so I may become free from this distressing situation and attain liberation.’”

14 In Srimad Bhagavatam 8.3.30 (quoted in text 13) Sukadeva Gosvami says: “When the king of the elephants was describing (upavarnita) the supreme authority, without mentioning any particular person (nirvisesam), he did not invoke the demigods, headed by Lord Brahma, Lord Siva, Indra and Candra (vividha-linga-bhidabhimanah). Thus none of them approached him (naite yadopasasrpuh). However, because Lord Hari is the Supersoul (nikhilatmakatvat), Purusottama, the Personality of Godhead (akhilamara-mayo harih), He appeared (avirasit) before Gajendra.”*

In these prayers Gajendra said: ‘O Lord, Your transcendental form is neither large nor small, for it is never limited by material designations.’ In the same way in other places of Vedic literature it is said that the Personality of Godhead has neither hands nor feet. In this way the transcendentalists meditate on the Lord in their heart. This, of course, means that the Personality of Godhead has no material hands and feet, for all the limbs of the Lord’s body are spiritual. This is confirmed by the following statement of Srimad Bhagavatam (10.14.2), where Lord Brahma says:

“My dear Lord, Your form is transcendental to all material elements. I can understand that You have mercy upon me because You are revealing that form, standing before me like a small child. But although I am Lord Brahma, the so-called creator of this universe, I am unable to ascertain the transcendental potencies of Your body. And if I am unable to understand the spiritual potency of Your childlike body, then what can I understand about Your transcendental pastimes?”*

Many other verses from Vedic literature confirm this point, but to avoid undue repetition we will not quote them.

Anuccheda 46

1 The Supreme Personality of Godhead’s presence as the Supersoul in the hearts of all conditioned souls is described by Maharaja Nrga (Srimad Bhagavatam 10.64.26):

“My dear Lord, You are the Supersoul seated in everyone’s heart. There are many great mystic yogis who have eyes to see You through the Vedas and Upanisads. In order to achieve the elevated position of being equal in quality with You, they always meditate on You within their hearts. Although such exalted saintly persons may see You constantly within their hearts, they still cannot see You eye to eye: therefore I am very much surprised that I am able to see You personally. I know that I was engaged in so many activities, especially as a king. Although I was in the midst of luxury and opulence and was subjected to so much of the happiness and misery of material existence, I am so fortunate to be seeing You personally. As far as I know, when one become liberated from material existence, he can see You in this way.”*

2 Sridhara Svami comments:

"In this verse Maharaja Nrga says to the Supreme Personality of Godhead: 'O Lord, I am very much surprised that I am able to see You personally' (sa tvam katham mama vibho ksi-pathah). Someone may ask: Why is this so surprising? In answer to this Maharaja Nrga says: 'O Lord, You are the Supersoul (paramatma) seated in everyone's heart. There are many great mystic yogis (yogesvaraih) who have eyes to see You though the Vedas and Upanisads (sruti-drsa) and they always meditate on You within their pure hearts (amala-hrd-vibhavyah). Although such exalted saintly persons may see You constantly within their hearts, they still cannot see You eye to eye, for You remain beyond the perception of the material senses (adhoksajah). When one becomes liberated from material existence (bhavapavargah), he can see You as I am seeing You now (anudrsya). Although my intelligence has become blinded by the great suffering I have experienced in this lifetime as a lizard, I have become so fortunate as to see You personally. This is certainly very surprising.'"

3 The reason Maharaja Nrga was able to directly see the Supreme Personality of Godhead is described in the Narayanadhyatma:

"Although the Supreme Personality of Godhead remains always invisible to the conditioned souls, He may be seen by the intervention of the Lord's transcendental potency. Without the mercy of the Lord's potency, who is able to see the eternal Supreme Lord?"

4 The Supreme Personality of Godhead can be seen only with the grace of His own potency, which He manifests by His own mercy. Therefore, the Lord's mercy is the actual cause of being able to see Him. This is confirmed in the following statements of the Upanisad:

"With material eyes no one can see the form of the Supreme Personality of Godhead."

Katha Upanisad 2.3.9

"The Supreme Personality of Godhead reveals Himself of His own accord to those He chooses."

Mundaka Upanisad 3.2.3

"The conditioned living entity is not able to see the Supreme Personality of Godhead."

Katha Upanisad 2.3.9 and Svetasvatara Upanisad 4.20

5 This is also explained in the Narayaniya chapter of the Moksa-dharma (Mahabharata, Santi-parva 339.45-46), where Lord Narayana, the master of Svetadvipa says to Narada:

"O Narada, I am the Supreme Personality of Godhead, the master of the universe. You are not able to completely understand My transcendental form. Because I desired to reveal Myself to you I have momentarily appeared before you and then disappeared. You are no longer able to see Me, but can only see this material nature of the three modes and various elements I have created. At the present moment you can see only this. You cannot see Me."

6 In this verse Lord Narayana says "You have seen My form (drsyate), but you have not understood it (tvaya na jneyam)'. By saying that His form cannot be understood within the reference of matter, the Lord affirms that His form is spiritual and not material. Nevertheless, because the Lord desires to show mercy to His devotees, He sometimes wishes (icchan) to reveal His form to them, and then He also disappears from heir sight (nasyeyam). Because the Supreme

Personality of Godhead is the supreme controller (isah) of everything, He is supremely independent, and He is also different from the material universe. For this reason He can appear and then disappear whenever He likes. The phrases 'maya hy esa maya srsta yan mam pasyasi' and 'sarva-bhuta-guanir yuktam' means 'Now you do not see Me. Now you see only My illusory energy."

7 That the Supreme Personality of Godhead may be seen only by His mercy is confirmed by Bhismadeva (Mahabharata, Santi-parva 339.12):

"The eternal Supreme Personality of Godhead, the master of the demigods, then became pleased and personally revealed Himself to Upacari Vasu. This is the only way He may be seen. If He does not wish to show Himself, He will remain invisible."

In this verse the word 'tam' refers to Upacari Vasu.

8 Before this passage a group of devotees headed by Upacari Vasu says (Mahabharata, Santi-parva 336.19):

"O Brhaspati, neither you nor we are able to see the Supreme Personality of Godhead. Only they who obtain His mercy can see Him."

9 The various attributes of the Supreme Personality of Godhead, such as His remaining invisible to the eyes of the conditioned souls, are described in the Upanisads. For example, the Katha Upanisad (2.3.9) says:

"With material eyes no one can see the form of the Supreme Personality of Godhead."

The verse quoted in the beginning of this Anuccheda was spoken by King Nrga to the Supreme Personality of Godhead.

Anuccheda 47

1 In the following statement of Srimad Bhagavatam (8.3.8) the conception that the forms, qualities, and pastimes of the Supreme Personality of Godhead are material is refuted. Here the Lord's forms are described as spiritual and not material:

"The Supreme Personality of Godhead has no material birth, activities, name, form, qualities or faults. To fulfil the purpose for which this material world is created and destroyed, He comes in the form of a human being like Lord Rama or Lord Krsna by His original internal potency."*

2 This verse describes the various transformations present in the material bodies of the conditioned souls. The first transformation is birth (janma), the next transformation is work (karma), by which the imperfect and unfulfilled soul tries to become perfect and fulfilled. The next transformation is name (nama), or the system of sounds by which various objects within the mind's reach are indicated for the purpose of facilitating everyday activities. The next transformation is form (rupa), the quality perceived by the visual sense. The last transformation is quality (guna), or the conditioned souls' different natures, born from their contact with the three modes: goodness, passion and ignorance. The material transformations are present in the conditioned souls, but they are not present in the Supreme Personality of Godhead because He is always situated in His own original transcendental form, which is perfect and complete, beyond the understanding of the limited material mind, beyond the touch of the material energy, and visible only by the Lord's consent and not otherwise. Although the Lord remains untouched by the material transformations, He nevertheless comes to the material

world in a human like form like the forms of Lord Rama or Lord Krsna (yas tani rcchanti). The sentence begun in this verse is completed in the next which says:

"He has immense potency, and in various forms, all free from material contamination, He acts wonderfully. He is therefore the Supreme Brahman. I offer my respects to Him."*

That the Supreme Personality of Godhead has no material form is also described in the following statements from the Upanisads:

"The Supreme Personality of Godhead is perfect and complete. He is supremely peaceful. His activities are never material."

Svetasvatara Upanisad 6.19

"The Supreme Personality of Godhead has no material name or form. He is eternal and changeless. He is not understood by the material senses."

Katha Upanisad 1.3.15

Although He has no material attributes, the Supreme Personality of Godhead has a spiritual form and senses. This is confirmed in the following words:

"The Supreme Personality of Godhead is omnipotent. He can do whatever He likes. All His desires are automatically fulfilled. He tastes and smells all that exists. His senses perceive everything."

Chandogya Upanisad 3.14.2

4 In this verse the word 'guna-dosah' means that although they who are not Supreme may have faults, the Supreme Personality of Godhead has no faults. This is described in Kurma Purana:

"Because the Supreme Personality of Godhead is full of all opulences, some of His opulences may seem to contradict some of His other opulences. Because the Supreme Personality of Godhead is supreme in all respects, these contradictions should not be taken as faults."

5 That the Supreme Personality of Godhead is perfect and free from any defect is also confirmed in the following statements of the Upanisads:

"The Supreme Personality of Godhead remains always untouched by material impurity or sin."

Chandogya Upanisad 8.1.5.

"The Supreme Personality of Godhead, who is described in the Vedas, is supremely auspicious because not only does He possess all inauspiciousness within Himself, but He also leads others to an auspicious condition."

Chandogya Upanisad 4.15.2-4

6 In the previously quoted passage from Chandogya Upanisad (3.14.2) the word 'sarva-gandhah' may also be interpreted to mean "He who is most pleasantly fragrant', or, in other words, He whose attributes are superior to those of all others. In the verse from Srimad Bhagavatam (8.3.8) quoted previously, the word 'rcchati' (He accepts) should not be interpreted to mean that He accepts a position like the faulty status of the conditioned souls. Such an interpretation would clearly contradict the statements of the Upanisads.

7 At this point someone may object: "First you say the Supreme Personality of Godhead has no birth, activities, name, form, or qualities, and then again you say he has all these. This is certainly a contradictory statement."

Fearing that someone would say this, the Srimad Bhagavatam (8.3.8) says: "By the power of His original internal potency (sva-maya) the Supreme Personality

of Godhead takes birth, even though He is unborn." Without accepting the Lord's all-powerful internal potency, it is indeed illogical to say the Lord simultaneously takes birth and does not take birth. In fact the birth of the Supreme Lord is different from the birth of the conditioned souls. The Lord's birth is a spiritual pastime and cannot be understood from the material frame of reference or described according to material concepts.

8 That the Supreme Personality of Godhead does have birth, name, form, activities, and qualities is confirmed by Sankaracarya in the following words (sariraka-bhasya 1.4.16):

"The word 'sat' (reality) is generally applied to that which has names and forms. Considering that some philosophers might think the Supreme godhead ultimately has neither name nor form, the Sruti-sastra specifically says: 'Before the creation, the Supreme existed as sat (reality). Other things were then non existent (asat). This means that by using the word 'sat' to describe the Supreme before the creation, the Sruti-sastra affirms that before the creation of the material universes the Supreme Godhead was manifested with both name and form, for the very word 'sat' means to have name and form."

9 That the Supreme Personality of Godhead has spiritual qualities but no material qualities is confirmed by the following seemingly contradictory statements of Visnu Purana (6.5.83-84):

"O sage, the Supreme Godhead is above all virtues and faults. These things are not present in Him."

"The Supreme Godhead is the possessor of all auspicious qualities."

10 That the Supreme Personality of Godhead has spiritual, not material, qualities is also described in the following words (Visnu Purana 6.5.79):

"The person that has all knowledge, power, strength, opulence, heroism and splendour, and does not have any inferior material qualities, or faults is known as Bhagavan, or the Supreme Personality of Godhead."

11 That the Supreme Personality of Godhead has spiritual, not material, qualities is again confirmed by the following statement of Padma Purana, Uttara-khanda:

"When the Vedic literatures describe the Supreme Personality of Godhead, the controller of all the universes, as being without qualities (nirguna), this should be understood to mean that He has no inferior material qualities."

12 In Srimad Bhagavatam 8.3.8 the word 'sva-mayaya' should be interpreted to mean 'The Supreme Personality of Godhead who appears in this material world through the agency of His own transcendental potency.' This phrase should not be interpreted in any other way. That this interpretation is correct is confirmed by the following statement of Narada Muni in Srimad Bhagavatam (10.37.22), which clearly defines the word 'maya' as 'the Lord's potency":

"My Lord, let me offer my respectful obeisances to Your lotus feet. You are situated completely in the transcendental position of perfect knowledge and bliss. You are complete in Yourself, and are beyond all desires. By exhibiting Your internal potency You have set up the influence of maya. Your unlimited potency cannot be measured by anyone. My dear Lord, You are the Supreme Controller. It is simply vain to think that You are dependent on any of Your creations."*

13 Any other interpretation of the word 'sva-mayaya' should be understood to contradict the intention of Srila Sukadeva Gosvami in speaking Srimad

Bhagavatam 12.12.69. In this verse and also in Sridhara Svami's commentary on it, the word 'sva-mayaya' is clearly defined to mean 'the Lord's transcendental potency."

14 Someone may object: In this verse the word 'rcchati' means 'accepts'. This means that the Supreme Personality of Godhead sometimes accepts a form, and at other times He does not accept a form.

To this objection Srimad Bhagavatam replies by using the word 'anukalam' (eternally). In other words, Srimad Bhagavatam states that the Supreme Lord eternally accepts a form. He never abandons the position of having His own transcendental form. In other words, He is never formless. Therefore, it may be understood that the Supreme Personality of Godhead is the origin of His transcendental potencies, and at the same time He manifests His eternal form within the material world by the agency of His transcendental potency.

15 At this point someone may object: "How is it possible that the birth and activities of the Supreme Personality of Godhead are eternal. He is not eternally being born, neither is He eternally carrying out any specific action. His expansions appear at a certain point in time, and then after that They are no longer manifest. How is it, then, that you say that the Lord's birth and activities are eternal?"

To this objection I reply: There is no defect in the statement that the birth and pastimes of the Supreme Personality of Godhead are eternal. He has innumerable forms and each form is manifest in an unlimited number of places. The Lord's birth and activities are therefore unlimited in number. The original forms and secondary manifestations of the Lord's various places of pastimes and various pastime-associates in both the spiritual world of Vaikuntha and the material universes are also unlimited in number. Therefore, whenever the birth or pastimes of any original form of the Lord or secondary manifestation of the Lord's form is completed in a certain place, it is immediately manifested again in another place. In this way the birth and pastimes of the Supreme Personality of Godhead are never interrupted. They are eternally manifest. The original manifestations of the Supreme Personality of Godhead's births and pastimes are always the same. They never change. The secondary appearances of these original forms, however, sometimes introduce varieties into these pastimes.

16 That the original forms of the Lord can expand into innumerable secondary forms is confirmed by the following statement of Srimad Bhagavatam (10.69.2):

"It is astounding that Lord Krsna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."*

17 The Supreme Personality of Godhead, therefore, manifests various forms in various circumstances according to His different activities. In this way the varieties of the mellows of His pastimes are manifested.

18 At this point someone may object: "How can you say that simply because He is born and acts in different forms at different times, the birth and activities of the Supreme Personality of Godhead are eternal? These births and activities are different, and therefore none of them are eternal. For this reason the form of the Personality of Godhead is also not eternal."

To this I reply: The forms of the Supreme Personality of Godhead are one. They appear at different times and under different circumstances, but they are still the same eternal forms. That they appear at different times does not mean that

they must be different forms.

If something is repeated that does not mean that the repetition is different from the first appearance. This is explained by Sankaracarya in Sariraka-bhasya:

"If the word 'cow' is repeated twice that does not mean that there are two cows. There is only one cow, but for emphasis the word has been repeated. In the same way, if the word 'cooked' is repeated twice, that does not mean that the food was twice cooked. Simply for emphasis the word was repeated."

From these explanations we may understand that the birth and activities of the Supreme Personality of Godhead are eternal. For this reason the Agama-sastras and other Vedic literatures worship the Supreme Personality of Godhead's pastimes, which were all performed innumerable times in the past.

19 This is also confirmed in Madhvacaraya's commentary:

"Because the forms of Lord Trivikrama and the other incarnations are all manifested from the form of the Supersoul (paramatma), therefore these forms are all eternal, just as the Supersoul is eternal."

This is also corroborated by the Sruti-sastra:

"The Supreme Personality of Godhead always existed in the past. He exists at present, and He will continue to exist in the future eternally."

From this it should be known that because the forms of the Supreme Personality of Godhead are all eternal, they are also the supreme objects of our worship.

20 The 'birth' of the Supreme Personality of Godhead is very different from the birth of the conditioned souls. Any similarities of these two births are very superficial. Sometimes the Lord's 'birth' is completely different from the conditioned souls birth and there is not even a superficial resemblance. That the Supreme Lord is unborn although He seems to take birth is described in the Sruti-sastra:

"Although He is unborn, the Supreme Personality of Godhead takes birth again and again."

21 That the Supreme Personality of Godhead's appearance in this material world only superficially resembles the birth of the conditioned souls is confirmed by the following statement of Srimad Bhagavatam (10.3.8):

"Then the Supreme Personality of Godhead, Visnu, who is situated in the core of everyone's heart, appeared from the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon, because Devaki was of the same category as Sri Krsna."*

22 The difference between the Lord's 'birth' and that of the conditioned souls is also seen in the following statement of Srimad Bhagavatam (7.8.17), where the Lord's appearance as Lord Nrsimadeva is described:

"To prove that the statement of His servant Prahlada Maharaja was substantial - in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall - the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall."*

23 The 'birth' of the Supreme Personality of Godhead is again described in Srimad Bhagavatam (3.24.6):

"After many, many years, the Supreme Personality of Godhead

Madhusudana, the killer of the demon Madhu, having entered the semen of Kardama, appeared in Devahuti just as fire comes from wood in a sacrifice."*

In this description of the Lord's 'birth' we may note that, influenced by the pure devotion of Kardama Muni, the Supreme Lord agreed to become his son. We may also note that the word 'viryam' here may be understood to mean 'sonship'. In this way the phrase 'viryam apannah' may mean 'The Supreme Lord accepted the status of Kardama Muni's son.'

24 The activities of the Supreme Personality of Godhead are His blissful transcendental pastimes. They are not like the material activities of the conditioned souls. This is described in Vedanta-sutra (2.1.33):

"Although they may superficially resemble the activities of conditioned souls, the actions of the Supreme Personality of Godhead are all His transcendental pastimes."

Sripada Madhvacarya comments on this sutra:

"The transcendental pastimes of the Supreme Personality of Godhead are different from the happy dancing and other activities of the intoxicated and mad conditioned souls, who inhabit this material world."

25 That the Supreme Personality of Godhead is never forced to act is described in the Narayana-samhita:

"Lord Hari is not obliged to create the material universes or do any other thing. He is completely free to do whatever He likes. As a madman or an intoxicated person freely dances without thinking of attaining any specific result to fulfilling any duty, so the Supreme Personality of Godhead, impelled by His own transcendental bliss, acts in any way He pleases.

"How has the idea come that the perfectly blissful Supreme Personality of Godhead is obliged to act in certain ways and is not free to act as He pleases? This idea is a great mistake, for if even the liberated jivas are free to act and have all their desires automatically fulfilled, then certainly the Supreme Lord is completely free. All His desires are automatically fulfilled without His having to endeavour in any way."

26 One should not conclude from this example comparing the Supreme Personality of Godhead to an intoxicated person or a madman that the Supreme Lord is not omniscient or that His knowledge is faulty in any way, as the knowledge of a madman or an intoxicated person is. The example should be understood to mean that there are some similarities between the actions of the Supreme Lord and an intoxicated person, but they are not the same in all respects.

As a madman or an intoxicated person does not consider what is necessary for his personal benefit, but acts irresponsibly, so the Supreme Lord does not consider His own self-interest, for He is already flooded with transcendental bliss. The Supreme Lord's transcendental bliss is automatically established. He need not work to attain it.

Someone may say this is a lack of awareness on the Lord's part: that He does not know how His bliss is established. However, for the Lord this is not a fault. As even the most learned scholar is not considered ignorant because he is not aware how he is inhaling and exhaling in deep sleep or some other unconscious state, so there is no fault on the Lord's part if He is not aware how His transcendental bliss is established. From this we may conclude that the pastimes of the Supreme Personality of Godhead are by nature full of transcendental bliss.

This is confirmed by the Sruti-sastra:
"By nature the Supreme Personality of Godhead's desires are automatically fulfilled without His endeavour. If this is so, and He never lacks anything, then how is it possible for Him to desire anything? His desires do not remain for they are all immediately and effortlessly fulfilled."

27 Even when He creates the material world, the Supreme Personality of Godhead performs everything without any effort, all His desires being automatically fulfilled. This is described in Aitareya Upanisad (1.1.1):

"The Supreme Personality of Godhead glanced and thought: 'Let there be creation'. In this way the material world was created."

If the Lord's desires in relation to this material world are automatically fulfilled, then what to speak of His desires in relation to the spiritual world of Vaikuntha? In either spiritual or material worlds, then, the Supreme Lord can perform any action simply by willing it. This is described by the Kaliya serpent's wives (Srimad Bhagavatam 10.16.47):

"Our dear Lord, in the matter of creating the cosmic manifestation, personally You have nothing to exert; by expanding Your different kinds of energy - namely the mode of goodness, the mode of passion, and the mode of ignorance - You can create, maintain and annihilate this cosmic manifestation. As the controller of the entire time force, You can simply glance over the material energy, create this universe, and energise the different forces of material nature, which are acting differently in different creatures. No one can estimate, therefore, how Your activities are going on within this world."*

28 The transcendental nature of the Supreme Lord's appearance and activities is also described in the following statement of Srimad Bhagavatam (1.3.35):

"Thus learned men describe the births and activities of the unborn and inactive, which is undiscoverable even in the Vedic literatures. He is the Lord of the heart."*

29 This verse may be understood by studying the two preceding verses, which describe the process by which one becomes able to understand the Supreme Personality of Godhead. These two verses (Srimad Bhagavatam 1.3.33-34) say:

"Whenever a person experiences, b self-realisation, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord.*

"If the illusory energy subsides and the living entity becomes full enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realisation and thus becomes situated in his own glory."*

The first verse means that becoming free, by full spiritual knowledge, from the ignorance of thinking that the gross and subtle material bodies are the self, is the cause of being able to see the Lord.

The second verse means that when the illusory energy subsides the great treasure of one's own spiritual form becomes manifest.

The third verse (1.3.35) means that the learned men, who take pleasure in the Supreme Self, describe the births and activities of the Supersoul, who is the Lord of the heart.

When material misconceptions subside, then the transcendental treasure of direct perception of the Lord's birth and activities becomes manifest. This is the meaning. From this it may be understood that the Lord's forms and pastimes are

filled with transcendental bliss. That is the meaning.
30 In this verse (1.3.35) the phrase 'akartur ajanasya' (the Lord has neither birth nor activities) should be understood to mean 'the Lord has no material birth or activities.' His birth and activities are completely spiritual and different from their material counterparts. The phrase 'veda-guhyani' (undiscoverable even in the Vedic literatures) is explained in Akrura's prayers (Srimad Bhagavatam 10.48.23-24):

"To consider Your Lordship to be one of us, conditioned by the material nature, is a mistake due to our imperfect knowledge. When people deviate from the original knowledge of the Vedas, they try to identify the ordinary living entities with Your Lordship. Your Lordship has appeared on this earth in Your original form in order to re-establish the real knowledge that the living entities are neither one with nor equal to the Supreme God. My dear Lord, You are always situated in uncontaminated goodness (suddha-sattva). Your appearance is necessary to re-establish actual Vedic knowledge, as opposed to the atheistic philosophy that tries to establish that God and the living entities are one and the same. My dear Lord Krsna, this time You have appeared in the home of Vasudeva as his son, along with Your plenary expansion, Sri Balarama. Your mission is to kill all the atheistic royal families along with their huge military strength. You have advented Yourself to minimise the overburden of the world, and in order to fulfil this mission. You have glorified the dynasty of Yadu, appearing in the family as one of its members." *

Sridhara Svami discusses these verses in his commentary:

"Someone may say that the pastimes of the Lord are actually manifestations of material illusion and they only appear to be spiritual under the influence of devotion to the Lord as a glittering oyster-shell may sometimes be mistaken for silver. This is not a fact. The Supreme Lord's pastimes are spiritual. They are not the ordinary activities of conditioned souls, but the Supreme Godhead's sport. This is confirmed by the description given in these two verses of Srimad Bhagavatam.
31 As the Supreme Lord's form is transcendental, so His names and activities are also transcendental. This is described in Visnu Purana (5.2.18) where the demigods say to Devaki-devi:

"O Devaki, the Supreme Personality of Godhead, Visnu, whose names, forms, and activities are beyond the limited understanding of the conditioned souls, is now present within your womb."

We may note that some manuscripts contain the reading 'rupa-karma' (forms and activities) in the beginning of this verse. (In this alternate version the translation would read: 'whose forms and activities', omitting the word 'names').
32 The transcendental nature of the Supreme Personality of Godhead's pastimes is also described in Bhagavad-gita (4.9) where the Lord says:

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take birth again in this world, but attains My eternal abode, O Arjuna."*
33 The name of the Supreme Personality of Godhead is perfect and transcendental. It is different from the material nature and it cannot be described in material words or understood by the thinking process of the material mind. This is described in the following statement of the Vasudevadhyatma:

"Because the Supreme Personality of Godhead has limitless qualities, He is known as 'anama', or 'He who has no name'. The Lord is said to have no name because He does not have a single name. In other words, His names are unlimited in number."

34 This is also described in the Brahma Purana:

"The Supreme Personality of Godhead is sometimes said to be nameless. This is said because the names of the Lord are unlimited in number. There is no single name of the Lord. In the same way, the Supreme Lord is sometimes said to be formless. This should be understood to mean that the form of the Supreme Lord is spiritual. It is not composed of the five material elements. Therefore the Lord has no material form."

35 That the Supreme Personality of Godhead's names and pastimes are spiritual and not material is also confirmed in the Visnu Purana (5.18.53-54):

"O unborn Supreme Personality of Godhead, Your names, birth, forms and so forth, are not the product of the vivid imagination of the conditioned souls, but they are all supremely real. You are eternal, the unchanging, supreme spiritual reality. You are the supreme knowledge beyond the feeble speculative powers of the conditioned souls, and therefore You are glorified by a host of holy names, such as Krsna (the all-attractive), Acyuta (the infallible), Ananta (the unlimited), and Visnu (the all-pervading)."

36 This description of the Lord's holy names does not at all contradict the verse from the Visnu Purana quoted in text 31. Both passages describe the spiritual nature of the Lord's holy name. The speculative powers of the conditioned souls cannot give certain knowledge, and therefore this verse explains that the Supreme Personality of Godhead's name, birth and pastimes cannot be understood by the speculative process. In this verse the word 'brahma' clearly establishes the spiritual nature of the Lord's holy name.

37 That the Supreme Personality of Godhead is unborn is confirmed in the Svetasvatara Upanisad (4.5):

"The Supreme Personality of Godhead is unborn. He appears in the red, white and black forms of His different incarnations."

Because the names, forms and pastimes of the Supreme Personality of Godhead are all eternal, unborn and supremely worshipable, they cannot be the product of philosophers' imaginations. They are not imaginary. They are real. This is also confirmed in the statement of Visnu Purana (5.2.18) quoted in text 31.

The Lord's holy names, such as Krsna and other names and His incarnations, where He appears in the forms of demigods, human beings, ksatriyas and others, and His pastimes in these different incarnations are not imaginary. They are all real. All the pastime-incarnations of the Lord are the masters of His eternal spiritual potencies, and they are all perfect in all respects. This is confirmed in Srimad Bhagavatam (10.37.32):

"The Supreme Personality of Godhead is, by nature, perfect in all respects."

38 In the Visnu Purana passage quoted in Text 35 the word 'yatah' means 'because' and 'tatah' means 'therefore'. 'Sarvasya arthasya' means 'of all visible substance', 'kalpanam rte' means 'beyond conception or imagination', 'adhigamah' means 'material conception', and 'na' means 'is not'. This verse explains that neither the Supreme Personality of Godhead nor His holy name are imaginary, but they are beyond the information gathering abilities of the conditioned souls in the

material world. The great sages and the Vedic literatures both glorify the Supreme Personality of Godhead by chanting His supremely perfect transcendental names. These glories of the Lord are not imaginary. They are real. That is the meaning of this verse.

39 In this way the Supreme Personality of Godhead is described in the Vedic literatures. It has already been established that the potencies of the Lord are all self-perfect. Other things may be products of philosophers' imagination, but not the Lord's perfect potencies. In this verse the Visnu Purana clearly says: "The names, birth, and everything else in relation to the Supreme Personality of Godhead are not imaginary (na vidyante nama-jaty-adi-kalpanah) for they are in relation to You, O Lord (bhavan), the Supreme form of the supreme spirit (paramam brahma)'. The use of the word 'avikari' (unchanging) does not mean that the Lord remains static and does not move or act, for He always enjoys various transcendental pastimes. The word 'aja' (O unborn) means that He does not take birth or appear in the world as a conditioned souls does.

Why do some commentators claim that the names, births, etc., of the Supreme Lord are imaginary? Their conclusion cannot be accepted, Material knowledge is attained by the process of mental speculation (kalpanam rte rthasya sarvasyadhigamah). Mental speculation, however, does not help us understand the names, birth, etc. of the Supreme Personality of Godhead.

The verse concludes by saying: 'O Lord, You are glorified (idyase) by Your holy names (namabhih), such as Krsna and other names', which are all chanted by the eternally perfect Vedic literatures, such as the Sruti-sastras and the Puranas. The conclusion is that the Supreme Godhead is not impersonal, and His names, birth, form, etc. are not imaginary. They are all real.

40 The names Krsna, Acyuta, Ananta, and Visnu in this verse are selected to give some indication of the Lord's innumerable names. In the Vedic literatures the name of Narayana and many other names are also given.

41 The Lord's holy name is described in the Vedic literature:

"The Supreme Personality of Godhead is manifest as the syllables of His name."

The Vedanta-sutra (2.4.16) also says:

"The holy name of the Supreme Personality of Godhead is eternal."

In this way the eternality of the Lord's holy name, which is described in all Vedic literatures, is established.

42 The holy names of the Supreme Personality of Godhead are also described in the Gopala-tapani Upanisad (1.29) where, in the course of describing the 18 syllable Krsna-mantra, the demigod Brahma says:

"When I desired to create the universe the Lord again appeared before me, showing me in these syllables the universe that was to be."

In this way the holy names of the Supreme Personality of Godhead are described as the original cause of the material universe then about to be created. The Lord's holy name is not different from His form. Because the Lord and His name are the same, the Lord's name is different from the universe, although it is also the universe's original cause. Because it is different from the universe, the Lord's name is spiritual and all-perfect. It is without flaw.

43 The Lord's holy name is also described in the Rg Veda (1.156.3):

"O Visnu, by chanting Your holy name with a little understanding, we

attain profound transcendental knowledge."
44 In this verse word 'visno' means 'O Visnu', 'te' means "Your', 'cit' means 'spiritual by nature', 'mahah' means 'self-manifest', 'asya' means 'of that holy name', and 'a' means 'even slightly'. When it is said, 'with even a small understanding of Your holy name', it is understood that complete understanding of the glories of the Lord's name is the best position. The word 'viviktan' means 'even by simply repeating the syllables', 'sumatim' means 'proper knowledge of the holy name', 'bhajamahe' means 'we obtain', 'tat' means 'therefore', 'om' means 'the sacred syllable om', and 'sat' means 'self-perfect'.

From this we may understand that the chanting of te holy name of the Supreme Personality of Godhead frees the chanter from fear, hatred and other material imperfections. This description is also confirmed by various other statements of the Vedic literatures.
45 That one becomes liberated by the chanting of the holy name of the Supreme Personality of Godhead is also described in the Brahma Purana:

"Even if one's mind is distracted and one does not think of the Lord, and even if one becomes angry, if one continually glorifies Lord Hari, he will become free from the bonds of repeated birth and death and attain liberation as Sisupala, the King of Cedi, did."
46 One becomes liberated by even only once chanting the holy name of the Supreme Personality of Godhead. This is described in Padma Purana:

"A person who chants the two syllables Ha-ri, even if he chants only a single time, causes his friends and relatives to become liberated from the cycle of repeated birth and death by such chanting."*
47 The sacred syllable om is described in the Sruti-sastra:

"Om is the name of the Supreme Personality of Godhead. Because speaking it rescues one from the cycle of repeated birth and death, om is known as 'tara' (the deliverer)."
48 One should not invent a concocted interpretation of the meaning of the holy name. "To concoct a fanciful meaning of the holy name of Lord Hari" is counted among the offenses to the holy name mentioned in the Padma Purana.

Even if one regularly chants the holy name of the Lord, if he commits this or other offenses to the holy name, he will not become liberated as a result of his chanting, but will remain enmeshed in the cycle of repeated birth and death. This is true of one who commits offenses to the Lord's holy name and it is also true of one who commits offenses to the Lord's devotional service. An example of an offense to devotional service is found in the Sri Visnu-bhakti-candrodaya:

"If one sees the Supreme Personality of Godhead travelling in His Rathayatra festival or some similar festival and does not follow the Lord in His procession, then such a person will find that the results of all his pious activities will become burned by the fire of transcendental knowledge, and he will take his next birth in a family of Brahma-raksasas."

These offenses to the Lord's holy name or devotional service as described in these statements of the Visnu-bhakti-candrodaya and Padma Purana should be understood to be great obstacles for they who aspire to make progress in spiritual life.
49 As when one see the Supreme Personality of Godhead present as the witness within the heart, one feels transcendental bliss, in the same way, when one

properly chants the holy name of the Lord, one feels transcendental bliss. This is described by Sri Saunaka Rsi in the following words Srimad Bhagavatam (2.3.24):

"Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end."*

50 The holy name of the Supreme Personality of Godhead is the mature fruit of all the Vedas and it is the transcendental form of the Supreme Lord. This is described in the following statement of the Prabhasa-khanda:

"The holy name of Lord Krsna is the most auspicious of all auspicious things, and the sweetest of all sweet things. It is completely spiritual, without any touch of matter, and it is the transcendental fruit of the vine of all Vedic literatures. If one chants the holy name of Lord Krsna, even once, either with faith, or even in the spirit of mocking Him, the holy name will deliver the chanter from the bondage of material existence."

51 From this we may understand that the holy name and form of the Supreme Personality of Godhead are identical. This is clearly explained in Narada-pancaratra in the description of the eight-syllable mantra Om namo vasudevaya:

"The supremely blissful personality of Godhead, Narayana is personally present in the sound vibration of the eight syllable mantra Om namo vasudevaya."

52

The Supreme Lord's name Om is described in the following statements of the Upanisads:

"This entire cosmic manifestation is actually the syllable Om."

Chandogya Upanisad 2.24.4

"This entire universe is identical with the sacred syllable Om."

Mandukya Upanisad 1.1

53 The sacred syllable Om is further described in the Agama-sastra:

"The sacred syllable om is identical with the Supreme Personality of Godhead. Om is the Supreme. Om has no front, no inside, and no outside. Nothing is superior to the changeless om. Om is the beginning, middle and end of everything. One who is able to understand the true nature of om eventually attains direct association of the Supreme Personality of Godhead. One should understand that the syllable om is identical with the Supreme Personality of Godhead, who is situated in the hearts of all living beings. A thoughtful person who understands that the syllable om is actually the all-pervading Personality of Godhead, never laments for anything. Om is immeasurable and unlimited. Om is supremely auspicious for it eradicates the misconception of thinking that the material cosmos is independent of the Supreme Personality of Godhead. One who understands this true nature of the sacred syllable om is actually a learned philosopher. One who does not understand om is not a philosopher, but only an ignorant fool."

54 Someone may claim that the syllable om and the other names of the Supreme Personality of Godhead are not actually the Lord Himself, but are merely words, although occasionally in prayers we find some exaggerated statements glorifying them. This is not the truth. In truth the names of the Supreme Lord are considered His incarnations in the form of words, and they are not different from the Original Personality of Godhead Himself. This is confirmed by the Sruti-sastra. The name of the Personality of Godhead is therefore not different from the

Personality of Godhead Himself. This is described in the Padma Purana:
55 “The holy name of Krsna is transcendentally blissful. It bestows all spiritual bendictions; for it is Krsna Himself, the reservoir of all pleasure. Krsna’s name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Krsna Himself. Since Krsna’s name is not contaminated by the material qualities, there is no question of its being involved with maya. Krsna’s name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Krsna and Krsna Himself are identical.”
56 In this verse the holy name of Krsna is described as ‘cintamani’ (a transcendental gem) because the holy name grants all benedictions. Not only that, but the holy name is the ‘form of all transcendental mellows’, and it is liberated and spiritual. The holy name of Krsna manifests these qualities because it is non different from Krsna Himself (abhinnatvat).
57 At this point someone may object: “If the holy name of Krsna is liberated and spiritual, as you say, then how is it possible for the liberated name of the Lord to appear before the material senses of the conditioned souls?”

To this objection I reply: In truth, the holy name of Supreme Lord can be perceived by the senses of the conditioned souls. The Personality of Godhead has Himself explained this in Srimad Bhagavatam (11.21.36-37):
58 “The transcendental sound of the Vedas is very difficult to comprehend and manifests on different levels within the prana, senses and mind. This Vedic sound is unlimited, very deep and unfathomable, just like the ocean.***

“As the unlimited, unchanging and omnipotent Personality of Godhead dwelling within all living beings. I personally establish the Vedic sound vibration in the form of omkara within all living entities. It is thus perceived subtly, just like a single strand of fibre on a lotus stalk.”***
59 That the Supreme Personality of Godhead may appear before the residents of the material universe is also described in the following statement of Srimad Bhagavatam (12.6.47), where the division of the Vedas into its various parts is described in the following words:

“Seeing that by the influence of time the living entities were becoming short-lived, weak, and unintelligent, the sages divided the Veda into its various parts, so it would be more easily understood. The sages did this because of the order of the infallible Supreme Personality of Godhead who was situated within their hearts.”***

Sridhara Svami comments:

“Fearing that the intelligence of the human beings was becoming weak, the Personality of Godhead, situated within the hearts of the sages, ordered them to divide the Veda into its constituent parts.”

In other words, the Supreme Lord appeared to the sages, from within their hearts. In this way He was directly perceived by them.
60 That the Supreme Personality of Godhead sometimes appears before the residents of the material world is also described in the following verse of Srimad Bhagavatam (12.13.50):

“Let us meditate on the Supreme Truth, who is eternal, full of nectar, free from all lamentation, spotless and pure. Out of His own causeless mercy this Supreme truth, the Personality of Godhead formerly enlightened Brahma, Narada,

Vyasa, Sukadeva Gosvami and Maharaja Pariksit, by presenting before them the light of transcendental knowledge."

61 The Supreme Personality of godhead's appearance before the residents of the material world is also described in the following statement of Srimad Bhagavatam (10.2.36), where the demigods pray to Lord Krsna, who is situated within the womb of Devaki:

"O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service."*

62 The special feature of the Supreme Personality of Godhead's appearance in the material world is that He appears here by the agency of His own internal potency, and He is not forced to appear in the material world, but does so only by His own wish. These points have been clearly demonstrated in the previous portions of this book, and they are further corroborated by the following statement of Srimad-Bhagavatam (2.9.4):

63 "O King, the Personality of Godhead, being very much pleased with Lord brahma because of his non deceptive penance in bhakti yoga, presented His eternal and transcendental form before Brahma. And that is the objective goal for purifying the conditioned soul."*

64 Sridhara Svami comments on this verse in the following words:

"In the eight chapter of this Canto, Maharaja Pariksit asked: 'If the Supreme Lord has a material body, then how is it that the devotees become liberated by simply serving and worshipping the material body of the Supreme Lord?' Maharaja Pariksit also asked if there was any difference between the Lord's body and the bodies of the conditioned souls. He said (2.8.8):

"If the Supreme Personality of Godhead, from whose abdomen the lotus stem sprouted, is possessed of a gigantic body according to His own calibre and measurement, then what is the specific difference between the body of the Lord and those of common living entities?'

"This question is answered in this (2.9.4) verse. In this verse the phrase 'atma-tattva-visuddhy-artham' means: 'The form of the Lord purifies the conditioned souls and bestows transcendental knowledge on them.' One may ask: 'What transcendental knowledge did the Lord teach Brahma?' The answer is: 'The Lord spoke to Brahma (bhagavan brahmane aha) the science of devotional service, which consists of austerities and other spiritual practices.' One may ask: 'What did the Lord then do?' The answer is found in the phrase 'rtam rupam darsayan' (The Personality of Godhead presented His eternal and transcendental form before Brahma). One may ask: 'Why did the Lord reveal His transcendental form?' The answer is found in the phrase 'avyalika-vratadrtah' (the Personality of Godhead was very much pleased with Lord Brahma because of his non deceptive penance in bhakti-yoga).

"From all this we may conclude that the external form of the conditioned living entity is a manifestation of the Supreme Lord's material illusory potency. The form of the Supreme Personality of Godhead, however, is different, for it is spiritual. It is not manifested by the material potency but by the Lord's own spiritual potency known as yogamaya. In this way, because the form of the Personality of Godhead is spiritual in nature, by worshipping that spiritual form, the devotees attain liberation."

65 Maharaja Vasudeva also describes the spiritual nature of the Supreme Personality of Godhead's form in the following words Srimad Bhagavatam (10.3.20-21):

"My Lord, Your form is transcendental to the three material modes, yet for the maintenance of the three worlds, You assume the white colour of Visnu in goodness, for creation, which is surrounded by the quality of passion, You appear reddish, and at the end, when there is a need for annihilation, which is surrounded by ignorance, You appear blackish."*

O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as ksatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public."*

66 This verse may be interpreted in the following way: "My Lord, You are the creator, maintainer and destroyer of the material worlds. When You desire to maintain the worlds, by manifesting Your own potency (sva-mayaya) You manifest the mode of goodness (atmanah suklam varnam). By doing this You protect the brahmanas and the other members of society also. When You desire to create you manifest the mode of passion (rajasopabrmhitam raktam). In this way You fulfil the passionate desires of the various classes of society, beginning with the brahmanas. When You desire to annihilate the universe You arrange for those things that are sinful and impure (krsnam)."

This verse may also be interpreted: "O Lord, You appear in the pure (suklam) form of Visnu, which is free from all contact of the material modes of nature, and You also appear in a reddish (Brahma) and blackish (Siva) form for material creation and annihilation."

We many note here that as Lord Visnu remains untouched by the three modes of material nature, so Brahma and Siva also remain untouched by the three modes of material nature.

67 That Visnu, Brahma and Siva are above the three modes of material nature is the conclusion of Srila Sukadeva Gosvami, who said:

"Siva appears to display the qualities of all three modes of nature, although He is actually free from their influence. He is full of all potencies, and His real transcendental nature remains hidden from the perception of ordinary men."

Srimad Bhagavatam (10.88.3)

"Lord Hari is the Supreme Personality of Godhead. He is beyond the material nature and He remains always untouched by the three modes of nature."

Srimad Bhagavatam (10.88.5)

68 The Supreme Lord remains always free from the modes of nature, even though He may sometimes appear to be under their influence. This is described in Srimad Bhagavatam (10.3.50):

"Those Visnu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness."*

69 This verse clearly explains that although the Lord may sometimes appear to be acting under the influence of the modes of passion and goodness, this is appearance only, and the Lord remains always free from the influence of the

modes of nature.

The previously quoted verse (Bhagavatam 10.3.20) explained that Visnu appears in the colour white, Brahma in red, and Siva in black. These colours are intended here as symbolic names for the three modes of nature. It should not be taken literally that these three deities manifest forms in these colours. For example, the guna-avatara of Lord Visnu who appears in the material world as Ksirodakasayi Visnu in order to protect the universe (as we will describe later in the Paramatma-sandarbha), is famous for manifesting a black form. In the same way Lord Siva, who destroys the universe, is famous for often appearing in a white form. These points are explained in the description of devotional service spoken by Gobhila Muni. In the same way, Lord Brahma does not manifest a red form. From this we may conclude that the colours of various personalities does not necessarily connect them to a specific mode of nature. Further examples are ducks and other animals, who although manifesting a white colour, are certainly not in the mode of goodness, and Srila Vyasadeva, Sukadeva Gosvami and others, who are worshipable for those in the mode of goodness, but who nevertheless manifest black forms according to the description of them found in the Puranas.

This verse (Bhagavatam 10.3.20) continues: "O Lord, you show Your mercy to Your devotees by maintaining them and by appearing among them." Here the word 'raktam' means the modes of passion which inspires the desire to create, and a host of other desires as well. The word 'krsnam' in this verse means the mode of ignorance, which conceals the real spiritual identities of the individual souls.

70 The qualities of the three modes of nature are described in Srimad Bhagavatam (1.2.24):

"Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge (through Vedic sacrifices). Similarly, passion (rajas) is better than ignorance (tamas), but goodness (sattva) is best because by goodness one can come to realise the Absolute Truth."*

71 At this point someone may object: "By explaining that the black form of the Lord does not necessarily engage in the activities of universal destruction, the red form of the Lord does not necessarily engage in universal creation, and the white form of the Lord does not necessarily engage in maintaining the universe, you have certainly misled the people who read your book. Why do you speak in this way?"

Fearing that someone would speak this objection, and fearing that someone would think that Lord Krsna might have said "I have now assumed this black form of the mode of ignorance in order to destroy the universe", Maharaja Vasudeva spoke the following verse (Srimad Bhagavatam 10.3.21) in order to affirm that Lord Krsna's mission in the world is for its protection, and not its annihilation:

"O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that you will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as ksatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public."*

72 This verse should be understood in the following way: Although the Personality of Godhead may assume forms that seem to correspond to certain modes of material nature, these forms are all spiritual and situated in pure

goodness, beyond the modes of nature. At the time of cosmic annihilation, because the Lord gives only suffering to the living entities, He remains in a position of deep sleep. This description of the Lord does not apply to this case of Lord Krsna. Lord Krsna does not remain permanently asleep, and neither is He a source of constant suffering for the living entities, but rather He gives transcendental bliss to the entire world. It is true, of course, that He does kill the demons, however, is only the pretext that the Lord uses to grant them His mercy and grant them liberation, elevating them beyond the modes of material nature. From this we may conclude that the black form of Krsna does not exclusively engage in destruction, and therefore it is not appropriate to consider Lord Krsna the incarnation that engages in the activities of the mode of ignorance. It is true that one meaning of the word 'Krsna" is 'darkness', but that meaning is not appropriate in this context. A word should be understood according to the context in which it is used, just as if I say 'Please bring the saindhava', because the word 'saindhava' means 'both 'salt' and 'horse', the proper meaning of the word 'saindhava' must be determined according to the context. In this same way the word 'krsna' in this verse should be understood according to the context. Here the word 'krsna' clearly does not mean 'darkness'.

73 Because Lord Sri Krsna does not perform the activities of the mode of darkness, He should not be understood as the incarnation representing darkness. The actions of the different modes of nature are described in Srimad Bhagavatam (7.1.8):

"When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord. Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yaksas and Raksasas flourish. The Supreme Personality of Godhead is present in everyone's heart, fostering the reactions of sattva-guna, rajo-guna and tamo-guna."*

74 The black form of Lord Krsna is therefore not a manifestation of the mode of darkness. In the same way the red and white forms of the Lord are not manifestations of the modes of passion and ignorance, as some would have it. The evidence offered by the Vedic literatures is, therefore, that all the forms of the Lord are transcendental and beyond the modes, and the colour a specific form of the Lord does not indicate the influence of a particular mode of material nature.

75 The transcendental nature of the form of the Personality of Godhead was also described by Devaki-devi, who respectfully said (Srimad Bhagavatam 10.3.24):

"My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Visnu, the light of all transcendental knowledge."*

76 The form of the Personality of Godhead is not material, nor is it a product of the material modes of nature, nor does it have any material attributes. Because

the wonderful form of the Supreme Lord attracts the self-realised liberated souls, it should be understood that the Lord's form is completely spiritual. The liberated soul's attraction to the Lord's form is described by Srila Suta Gosvami (Srimad Bhagavatam 1.7.10-11):

"All different varieties of atmaramas (those who take pleasure in atma, or spirit self), especially those established on the path of self-realisation, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.*

"Srila Sukadeva Gosvami, son of Srila Vyasadeva, was not only transcendentally powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration (Srimad Bhagavatam)."*

77-78 The spiritual nature of the Personality of Godhead is also described in the following statement of the Visnu-dharma Purana, Uttara-khanda:

"Because the Supreme Personality of Godhead is full of all opulences, it should be understood that within Him are all transcendental qualities, and He is completely free of any faults or defects although, under the influence of the illusory energy (maya), some foolish persons falsely claim that the Supreme Lord has both good qualities and faults. It should be understood that neither the illusory material energy, nor it's illusory by-products exist within the Supreme Lord. How, indeed, could they enter within Him? It should, therefore, be understood that all the qualities of the Supreme Lord are the manifestations of His transcendental opulence. They are not produced by the illusory material energy (maya). Because the Lord is completely free from the influence of the material energy, He is known as Paramatma, or the Supreme."

79 We shall now present the final part of the explanation of the Srimad Bhagavatam verse (8.3.8) first discussed at the beginning of this anuccheda.

Now that it has been clearly established that the forms and qualities of the Supreme Personality of Godhead are spiritual and completely different from the material energy, someone may object: 'If the pastimes and forms of the Supreme Lord are spiritual, perfect and complete, then why does the Lord descend to this material world at all?"

Fearing that someone might say this, the Srimad-Bhagavatam explains: 'lokapyaya-sambhavaya' (The Supreme Lord descends to the material world in order to rescue the devotees from the cycle of repeated birth and death) and 'bhu-praptau' (The Lord appears in order to give transcendental happiness to His eternal associates)."

80 These transcendental purposes of the Lord's advent are also described in the following verse (Srimad Bhagavatam 1.7.25) where Arjuna says:

"Thus You have descended as an incarnation to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You."*

81 This verse means: "O Lord, just as You have formerly appeared as the purusa-avataras and other incarnations, You have now appeared (tathayam avatarah) in Your original form as Sri Krsna, the Supreme Personality of Godhead. You have appeared in order to remove the burden of the earth planet (bhuvo bhara-jihirsaya) who is Your great devotee, and enable Your devotees to constantly

relish the happiness of worshipping You and meditating on You (anudhyanaya)."
82 At this point someone may say: "Krsna must take birth in this material world in order to give happiness to His devotees. He cannot avoid coming here."

To this statement I reply: This is not a fact. Krsna is not forced to do anything. He is free and independent. His independence is described in the Narayana-samhita:

"The independent Personality of Godhead is full of all transcendental bliss. How is it possible to say that He needs anything or is forced to do anything? It is not possible."

As far as His appearing in this world to give happiness to the pure devotees (ananya-bhavanam) is concerned, that does not detract from His independence. He comes because He is merciful to His devotees. He is free from all faults, and because lack of mercy is a fault, He is free from all mercilessness also. Free from that fault, He is very merciful to His pure devotees and He voluntarily appears before them to give them transcendental happiness. One may say that His supreme independence and His mercy contradict each other and His mercy detracts somewhat from His independence. Actually He is both independent and merciful. Both qualities exist in the Lord even though they may sometimes contradict each other. The Kurma Purana explains the mutually contradictory qualities of the Lord in the following words:

"The Supreme Personality of Godhead possesses mutually contradictory qualities."

That the Supreme Personality of Godhead is the reservoir of all wonderful qualities is also emphatically declared by the Sruti-sastra and other Vedic literatures and because He is full of these wonderful qualities He attracts all living entities from the demigod Brahma down to the most insignificant creature.
83 Lord Krsna personally confirmed His own supreme independence in these words to the gopis (Srimad Bhagavatam 10.32.19-20):

"My dear friends, persons who simply reciprocate the loving dealings of the other part are just like merchants. They give in loving affairs as much as they get from the other party. Practically there is no question of love. It is simply business dealing, and it is self-interested or self-centred. Better the second class of men, who love in spite of the opposite party's contrariness; even those without a tinge of loving affairs are better than the mechants. Sincere love can be seen when the father and mother love their children in spite of their children's neglect. The third class neither reciprocates nor neglects. They can be further divided into two classes. One is the self-satisfied, who do not require anyone's love. They are called atmarama, which means they are absorbed in the thought of the Supreme Personality of Godhead and so do not care whether one loves them or not. But another class are ungrateful men. They are called callous. The men in this group revolt against superior persons. For instance, a son, in spite of receiving all kinds of things from loving parents, may be callous and not reciprocate. Those in this class are generally known as gurudruha, which means they receive favours from the parents or the spiritual master and yet neglect them.*

"My dear friends, you might be aggrieved by My words and acts, but you must know that sometimes I do not reciprocate my devotees' dealings with Me. It appears that my devotees are very much attached to Me, but sometimes I do not reciprocate their feelings properly in order to increase their love for Me more and

more. If I can very easily be approached by them, they might think, 'Krsna is so easily available'. So sometimes I do not respond. If a person has no money but after some time accumulates some wealth and then loses it, he will think of the lost property twenty-four hours a day. Similarly, in order to increase the love of My devotees, sometimes I appear to be lost to them, and instead of forgetting Me, they feel their loving sentiments for Me increase."*

84 Therefore we may conclude that the Supreme Personality of Godhead is omnipotent, and although He is never forced to do anything, He voluntary performs wonderful, blissful transcendental pastimes and in this way delights His devotees. This is also described in Srimad Bhagavatam 8.3.8 the verse quoted at the beginning of this anuccheda.

85 Because the Supreme Personality of Godhead is all-powerful, His mercy brings happiness in its wake. This is described in the following saying:

"The mercy of an incompetent fool brings suffering to those who receive it, whereas the mercy of a powerful and intelligent person brings happiness."

Anuccheda 48

1 The statement of the Sruti-sastra that the Supreme has neither hands nor feet means that the eternal, spiritual, limitless, blissful form of the Supreme Personality of Godhead, has spiritual and not material limbs. This statement of the Vedas does not mean anything else. That this is so is confirmed by the following statement of the Personified Vedas (Srimad Bhagavatam 10.87.28):

"O Lord, You are independent. Although You have no material senses, Your potency maintains the senses of everyone. The demigods and the goddess Maya worship You with offerings. As small kings carry others' offerings to the great emperor, so the awe-struck demigods carry the living entities' offerings to You, the creator of the worlds.'

2 This verse should be understood in the following way: The material external senses of the conditioned souls are different from the conditioned souls themselves just as the doer is different from the activities he performs, or, in one sense, a fire is different from its activity of burning. The external senses of the conditioned soul are material in nature and different from the spiritual form of the soul itself. In this way it is said that the conditioned soul 'has senses', which is equivalent to saying 'has external material senses different from himself". The Supreme Personality of Godhead never has external material senses attached to His original spiritual form. His spiritual senses are an integral part of his spiritual form, and are, therefore, not different from His self. In this verse the word 'svarat' is used to mean 'self-manifest." This word is used to describe the Supreme Lord's senses which are a 'self-manifest' part of His spiritual form, and not an external imposition as they are for the conditioned souls. In this way it should be understood that the Personality of Godhead does not 'have' senses in the same way the conditioned soul does. The conditioned soul is encased in a material body and attached to a set of material senses. The Lord, however, although present within the conditioned soul's heart as the Supersoul, is free from the encumbrance of a set of external material senses. In this way the Lord does not 'have' senses.

3 The Supreme Lord's lotus feet, which imply the existence of His spiritual limbs and senses, are described in the following prayer, where the Personified Vedas say at the time of universal annihilation (Srimad Bhagavatam 10.87.23):

"Women such as the gopis were attached to Krsna and wanted to be embraced by the arms of Krsna, which resemble the beautiful round shape of a snake. Similarly there are the Vedic hymns, and we also concentrate upon Your lotus feet to go back home, back to Godhead."*

4 This verse should be understood in the following way: "O Supreme Lord, We, who are the spiritual masters of the greatest learned scholars, are engaged in glorifying Your wonderful transcendental senses. Why, then, is it sometimes said in the Vedic literatures that You are without senses? You are said to be without senses because You have no material senses. All Your senses are an integral part (svarat) of Your spiritual form, and they are not material."

5 At this point someone may object: "The Personality of Godhead is manifested in the many forms of His various incarnations. How is it possible that these different forms have senses that are an integral part of the Supreme Lord's original spiritual form. Clearly, the bodies of the Lord's various incarnations as well as the sets of senses attached to those bodies must be impositions on the original identity of the Lord. Such senses cannot be self-manifested non imposed senses as you have described."

To this objection I reply: The spiritual form of the Personality of Godhead is actually one, although He may appear in many different features in many places. In this way His senses are not different from His self regardless of the feature He is inclined to manifest at any particular moment. That the spiritual form of the Supreme Lord is none, although manifested variously, is confirmed by the following statements of Vedic literature:

"The Supreme Personality of Godhead is blissful and eternal. Although He is the oldest is completely free from the infirmities of old-age. Although He manifests Himself in many different forms, all these actually form a single transcendental form."

Brhad-aranyaka Upanisad 4.4.19

"Although the Supreme Personality of Godhead may appear to be different forms, the forms are actually one single transcendental form. These forms are not at all different from each other."

Katha Upanisad 2.1.11

"The hands, feet, face, abdomen, and other parts of the form of the Supreme Personality of Godhead are completely spiritual in nature. These limbs of the Lord are all full of transcendental bliss."

Smrti-sastra

6 At this point Lord Krsna, taking the part of the devil's advocate, might raise the following objection: "My friend, what evidence do you have that the potency of such transcendental senses is present within Me?":

To this objection I reply: O Lord, the Personified Vedas address You saying (Srimad Bhagavatam 10.87.28): 'akhila-karaka-sakti-dharah' (O Lord, it is You who enable the eyes and other senses of the living entities to act)'. Therefore, because the powers of the conditioned souls' senses comes from You, we must conclude that all powers of all senses are originally present within You in perfection and completeness.

7 That the Supreme Personality of Godhead is the original source of all the powers of the senses is also confirmed by the following statements of the Upanisads:

"The power of the living force present in the individual living entities is manifested from the living force of the Supreme Personality of Godhead, and the powers of the eyes and other senses are similarly manifested from the eyes and senses of the Supreme Personality."

Brhad-aranyaka Upanisad 4.4.18

"The Supreme Personality of Godhead naturally has all powers to acquire knowledge (jnana-sakti) and do whatever He wishes (sandhini-sakti and kriya-sakti)."

Svetasvatara Upanisad 6.8

8 This is also explained in the following statement of Srimad Bhagavatam (11.4.4):

"From the senses of the Supreme Personality of Godhead the working and knowledge acquiring senses of the embodied conditioned souls gain their power. From the Lord's breath the conditioned souls attain knowledge, bodily power, sensory power, and the power to act."

9 The Vedic literatures say the Supreme Lord has senses, and at other times the Vedas say the Supreme Lord has no senses. Some examples follow:

"Because the Supreme Godhead has no senses, therefore He cannot be described."

Vedanta-sutra 2.1.31

"Because the Supreme Godhead is the origin of the sense of hearing and all other senses, it should be understood that He has His own sense of hearing and His own set of all other senses as well."

Vedanta-sutra 2.1.27

"The Supreme Lord has no senses and no duty He is obliged to perform."

Svetasvatara Upanisad 6.8

"From You, O Supreme Lord, the powers of the conditioned souls' senses are manifested. For this reason the powers of the senses are originally present in You."

Srimad Bhagavatam 10.87.28

These statements may appear contradictory and illogical, but the fact is they all explain the same truth: that the Supreme Lord does not have material senses, for His senses are spiritual.

10 The explanation of Srimad Bhagavatam 10.87.28 continues:

This verse explains that Indra and the other demigods (animisah), whose glory is inferior to that of the Supreme Lord, along with the Brahmas and other universal creators (visva-srjah), who are worshipable for the Indras and other demigods, make offerings (balim vahanti) to You (tava) O Lord, with respectfully raised heads (ut). These demigods are accompanied by the illusory potency Maya-devi, who is their supervisor and controller. In order to obtain auspiciousness for herself, whose power is simply a pale reflection of that of the Lord, who is full of all transcendental power and bliss, Maya-devi also brings offerings to the Supreme Lord. Human beings also make offerings to the Lord (Samadanti) in the forms of various Vedic sacrifices, and after the offerings are complete, they eat the sacred remnants.

11 Here the example is given of the earthly kings. As small kings being tribute to the emperor, so the demigods and other living entities make offerings to the Supreme Personality of Godhead. Why do they make these offerings? Because the

Supreme Lord has commanded them.

12 That the various demigods are obedient to the commands of the Supreme Personality of Godhead is confirmed by the following statement of Taittiriya Upanisad (2.8.1):

"Out of fear of the Supreme Personality of Godhead the wind blows. Out of fear of the Supreme Personality of Godhead the sun rises. Out of fear of the Supreme Personality of Godhead fire burns, the moon shines, and death moves about, taking its toll."

13 At this point the Supreme Personality of Godhead might object: "Please speak whatever evidence you have, if indeed you have some evidence, to prove that My hands and other limbs and senses are an integral part of My transcendental personality and not an external imposition as is the case with the conditioned souls."

To the Lord's objection I reply: In Srimad Bhagavatam 10.87.28 the Personified Vedas declare that the various demigods (animisah) who are predominating deities of the various senses and creators of the various universal ingredients (visva-srjah), as Brahma and the prajapatis are, all bring presentations (balim udvahanti) as offerings to the Supreme Personality of Godhead. From this we may understand that the presiding deities of the various senses consider themselves subordinate to the Supreme Personality of Godhead, and because they take shelter of Him they are able to discharge their duties as controllers of the senses. Because the Personality of Godhead, therefore, is the supreme among all presiding deities of the senses, and there is no one superior to Him in this respect, it may be concluded that His senses are not a gift from someone else, but they are an integral part of His original transcendental form. Someone may object to this, saying that the illusory potency Maya-devi is the supreme among the presiding deities of the senses and not the Personality of Godhead. This objection is refuted by the use of the word 'mayaya' in this verse. The word 'mayaya' here indicates that Maya-devi also brings presentations to the Personality of Godhead and considers herself His servant.

14 At this point the Supreme Personality of Godhead may raise the following objection: "All right, if the demigods are not the ultimate predominating deities of the senses, then certainly the individual living entities themselves are:"

To this objection I reply: This verse from Srimad Bhagavatam (10.87.28) explains that the individual living entities also present offerings to the Supreme Personality of Godhead and thus accept a position subordinate to Him. O Lord, it is You who grant the demigods jurisdiction over the sense-organs by which the living entities are able to perceive the various interactions of material nature. By comparison the individual living entities have only a small jurisdiction over the sense-instruments. They are certainly not the ultimate presiding deities over all the senses. That Supreme predominating deity over the actions of the senses is none other than Yourself.

Anuccheda 49

1 The limbs and senses of the Supreme Personality of Godhead are spiritual and therefore different from the material senses which cover the conditioned living entities, for this reason the Vedas declare 'apani-padam' (the Supreme has no hands or feet). That the form and senses of the Personality of Godhead are not

material is also confirmed in the following words spoken by Srimati Rukmini-devi to Lord Krsna (Srimad Bhagavatam 10.60.45):

"A man within this material world is just a dead body. In fact, superficially, the living entity is covered by this body, which is nothing but a bag of skin decorated with beards and moustaches, hairs on the body, nails on the fingers, and hairs on the head. Within this decorated bag there are bunches of muscles, bundles of bones, amid pools of blood, always mixed up with stool, urine, mucus, bile and polluted air, and enjoyed by different kinds of insects and germs. A foolish woman accepts such a dead body as her husband, and in sheer misunderstanding loves him as her dear companion. This is only possible because such a woman has never tasted the ever-blissful flavour of Your lotus feet."*

2 This statement of Srimati Rukmini-devi describes the spiritual, blissful nature of the Supreme Personality of Godhead's hair and other limbs and senses, which are different from the material limbs and senses of the embodied souls. When the demigod Brahma blessed Hiranyakasipu that he would not be killed by different varieties of living entities (Srimad Bhagavatam 7.3.37), Brahma said that no one alive or dead would kill Hiranyakasipu. This means both that Hiranyakasipu could be killed by the claws of Lord Nrsimhadeva (claws being neither alive nor dead), and also that Hiranyakasipu could be killed by the spiritual form of Lord Nrsimhadeva, which is neither alive in the same way material bodies are alive, nor dead. That the spiritual form of the Lord is not materially alive or dead is confirmed in the following statements of the Upanisads, which negate firstly material life, and secondly inert lifelessness:

"The Supreme Personality of Godhead does not have a material mind as the conditioned souls do. He does not have a body that is alive in the material sense, and at the same time, in the spiritual sense He is eternally alive and can never be killed. In other words His form is completely spiritual and not at all material."

Mundaka Upanisad 2.1.2

"The Vedic literatures are manifested from the breathing of the living Supreme Personality of Godhead."

Brhad-aranyaka Upanisad 4.5.11

3 The spiritual nature of the Supreme Lord's form is also described in the following statement of Varaha Purana:

"The form of the Supreme Personality of Godhead is not a material production of fat, marrow, bones and similar substances and neither is His form a magical production of mystic illusion produced by yogic power. Because the Lord is the Supreme Controller of everything His form is eternal, spiritual, infallible, unvanquishable and all-powerful."

4 This verse confirms that the Lord's form is neither material nor a production of yoga magic. Because the Personality of Godhead is the supreme master of everything that exists, His form is eternal. This verse also confirmed that the Lord's eternal spiritual form is omniscient and omnipotent, able to perform anything the Lord desires. The Lord's form is different from the forms of the conditioned souls in the sense that the conditioned souls have an external material body made of inert and lifeless material elements. The material body of the conditioned soul is like a corpse covering the living spirit souls (jiva cchavam). The Supreme Personality of Godhead, however, does not have such a covering of inert matter. His form is spiritual and alive. It is not different from Himself. This

is the difference between the form of the Supreme Personality of Godhead and the external material bodies of the conditioned souls. The Supreme Personality of Godhead's form is unchanging and lives forever. It is spiritual, eternal, full of bliss, and supremely worshipable. This is the difference between the spiritual form of the Personality of Godhead and the external material bodies of the conditioned souls.

Anuccheda 50

1 The Vedas sometimes say the Supreme Personality of Godhead has neither name nor form, and other times say He does have a name and form. In this dispute the following conclusion is given (Srimad Bhagavatam 6.4.31):

"The two parties - namely the theists and the atheists. The theist, who accepts the Supersoul, finds the spiritual cause through mystic yoga. The Sankhyite, however, who merely analyses the material elements, comes to a conclusion of impersonalism and does not accept a supreme cause - whether Bhagavan, Paramatma or even Brahma. Instead, he is preoccupied with the superfluous , external activities of material nature. Ultimately, however, both parties demonstrate the Absolute Truth because although they offer opposing statements, their object is the same ultimate cause. They are both approaching the same Supreme Brahman, to whom I offer my respectful obeisances."*

2 This verse says there are two parties of philosophers. Some Vedic literatures recommend worship of the gigantic Universal Form of the Personality of Godhead. In this view the entire universe is the form of the Lord. The lower planetary system is His lotus feet, and various other parts of the universe correspond to various parts of the gigantic body of the Lord. In this conception the names of various objects, such as a pitcher, a piece of cloth, etc. may be considered names of the Supreme Lord because the entire universe is nothing but the Lord's gigantic body. This view, which accepts that the Lord has a form and name, is referred to in this verse as the party that says 'asti' (there is a form and name of the Lord).

The second party follows the speculative scriptures of sankhya philosophy, which asserts that the Lord has neither name nor form. According to these sankhyites, the Universal Form is an imagination, for the Supreme Personality of Godhead does not have a material form or name. This second party is identified by the phrase 'nasti' (there is no form or name of the Lord.)

3 Although these views seem to contradict each other, both are supported by the preceding statements of Srimad Bhagavatam. Examples of quotations supporting each view follow:

"The Personality of Godhead manifests the entire universe as His form. He may be addressed by various spiritual names, which are inconceivable to the material senses. When will that Supreme Personality of Godhead be pleased with me?"*

Srimad Bhagavatam 6.4.28

"Anything expressed by material vibrations, anything ascertained by material intelligence and anything experienced by the material senses or concocted within the material mind is but an effect of the modes of nature and therefore has nothing to do with the real nature of the Supreme Personality of Godhead. The Supreme Lord is beyond the creation of this material world, for He is the source of

the material qualities and creation. As the cause of all causes, He exists before the creation. I wish to offer my respectful obeisances unto Him."*

Srimad Bhagavatam 6.4.29

4 Someone may object: "In this verse (Srimad Bhagavatam 6.4.31) the different views of the theists and atheistic sankhyites are described. Do these two parties not perceive two different objects? I think that is the proper way to understand their disagreement."

To this objection I reply: This verse clearly explains that these two parties perceive the same object (eka-sthayoh).

The Supreme has no material form, and therefore one party proclaims that the Supreme has no form or name. At the same time the Supreme does have a spiritual form and name, and therefore another party proclaims that the Supreme has a form and name. In this way there is no real difference of opinion among the transcendentalists in this matter, and there is no real contradiction in what at first may appear contradictory statements of the Vedas.

5 This seeming difference of opinion about the nature of the Supreme is also resolved by the following statement of Maharaja Dhruva, who describes the non-material nature of the form of the Supreme Personality of Godhead in the following words (Srimad Bhagavatam 4.9.13):

"My dear Lord, O Supreme Unborn, I know that the different varieties of living entities, such as animals, trees, birds, reptiles, demigods and human beings, are spread throughout the universe, which is caused by the total material energy, and I know that they are sometimes manifest and sometimes unmanifest; but I have never experienced the supreme form I behold as I see You now. Now all kinds of methods of theorising have come to an end."*

6 The word 'rupam' (form) and its relation to the two views of the nature of the Lord (as with and without name and form), is described in Visnu Purana:

"O King, the Supreme Godhead has a form , and at the same time He has no form. He is simultaneously immanent and transcendent."

In the previously quoted statement of Dhruva Maharaja the words 'atah param' refer to the four-armed forms of Lord Narayana and other forms of the Supreme Lord. The words 'na vedmi' mean 'I have never experienced the supreme form I behold as I see You now."

7 That the Personality of Godhead has no material names and forms because all His names and forms are spiritual is also described in the following statement of Srimad Bhagavatam (6.4.33):

"The Supreme Personality of Godhead, who is inconceivably opulent, who is devoid of all material names, forms and pastimes, and who is all-pervading, is especially merciful to the devotees who worship His lotus feet. Thus He exhibits transcendental forms and names with His different pastimes. May that Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, be merciful to me."*

8 This verse explains that the Supreme Personality of Godhead, although He is devoid of all material names, forms, and pastimes, nevertheless exhibits transcendental forms and names (namani rupani ca bheje) with His transcendental birth (janma) and different pastimes (karmabhih). The faulty reasoning of they who insist that the Supreme has no names or forms at all is refuted in this verse by the use of the word 'ananta' (unlimited), for if the Supreme Godhead has no form,

names, qualities, or pastimes then His power to act is certainly sharply curtailed. Because His power is unlimited (ananta), He is the full possessor of innumerable transcendental forms, names, qualities and pastimes.

9 The unlimited forms, names and opulences of the Supreme Personality of Godhead are described by the Pracetas in the following words (Srimad Bhagavatam 4.30.31):

"Dear Lord, we shall therefore pray for Your benediction because You are the Supreme beyond all transcendence and because there is no end to Your opulences. Consequently You are celebrated by the name Ananta."*

10 Because the Supreme Personality of Godhead is the origin of innumerable transcendental forms, names, qualities and pastimes, He is known as 'Bhagavan', the possessor (van) of the opulences (bhaga) that are His potencies. His potencies are not an illusion (maya). They are described by the word 'parama', which means 'the supreme (para) opulence (ma)'. Any other interpretation of these words would contradict the truth that the Lord is transcendental and supreme.

11 That the form and attributes of the Supreme Personality of Godhead are not a product of the illusory material energy maya is confirmed by the Vedic literatures:

"The Supreme Personality of Godhead is full of all powers and opulences. Because He is beyond the influence of the material energy maya, the saintly devotees know that He is the Supreme."

12 At this point someone may object: "The devotees argue that the Supreme has spiritual but not material forms and names. Why should we take these devotees as authorities? Why should the opinion of the devotees be taken with such seriousness?"

Considering that someone might raise such an objection, the Srimad Bhagavatam glorifies the devotees in the following words (6.4.33, quoted previously):

"Supreme Personality of Godhead is especially merciful to the devotees who worship His lotus feet."*

The conclusion should be that the Supreme Personality of Godhead does not reveal Himself as fully to the yogis and sankhya philosophers as He does to the devotees. This is also confirmed by the following statement of the Mathara-sruti (as quoted in Sripada Madhvacarya's commentary on Vedanta-sutra 3.3.54):

"Devotional service enables one to see the Supreme Personality of Godhead."

In this way we may understand that the debate over whether the Supreme has a form, name and senses does not have any real meaning.

That the Supreme Personality of Godhead is very affectionate to His devotees is also confirmed by the following statement of Srimad Bhagavatam (6.4.35-36):

13 "The Supreme Personality of Godhead, Hari, who is extremely affectionate to His devotees, was very pleased by the prayers offered by Daksa, and thus He appeared at that holy place known as Aghamarsana. O Maharaja Pariksit, best of the Kuru dynasty, the Lord's lotus feet rested on the shoulders of His carrier Garuda, and He appeared with eight long mighty, very beautiful arms."*

14 By saying "The Supreme Personality of Godhead exhibits (bheje) transcendental names and forms with His different pastimes", this verse (6.4.33)

confirms the fact that the Supreme Godhead has innumerable forms, names, and qualities. That the Lord's form is eternal is confirmed by the following statement of Maha-Narayana Upanisad (5.10):

"The supremely pure lotus feet of the Lord are eternal and have existed since time immemorial."

Because the Supreme Lord is identified as 'ananta' (unlimited) in this verse (6.4.33), it should be understood that His names and forms are also unlimited. That the Lord has spiritual but not material senses is also confirmed by Sridhara Svami who comments:

"The statement in this verse that the Supreme Godhead has neither names nor forms should be taken to mean that He does not have material names or forms."

Anuccheda 51

1 The form of the Supreme Personality of Godhead should be considered fully transcendental and spiritual because it is eternal, all-powerful, all-pervading, the shelter of everything, transcendental to all gross and subtle forms of material energy, manifested in the hearts of all conditioned souls, manifest only by the Lord's own wish, and clearly described in all Vedic literatures. The supreme philosopher, Brahma, has described the Lord's form in the following three verses of Srimad Bhagavatam (3.9.2-4):

2 "The form which I see is eternally freed from material contamination and has advented to show mercy to the devotees as a manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home.*

3 "O Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation and yet You are untouched by matter.*

4 "The present form, or any transcendental form expanded by the Supreme Personality of Godhead, Sri Krsna, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics."*

5 Sridhara Svami comments on these verses in the following words:

"Someone may object: Is it not true that you have not actually seen the transcendental Supreme Godhead? You may have seen some form, but that form is simply a production of the three modes of material nature. It is not at all transcendental, for the transcendental Supreme Godhead is devoid of all form and qualities.

"Thinking someone might argue in this way, Lord Brahma spoke the first two of these verses.

6 "In the first of these verses Brahma says: 'The form which I see is eternally freed from material contamination (avabodha-rasodayena sasvan-nivrtta-tamah) and has voluntarily advented to show mercy to the devotees (sad-anugrahaya grhitam). This incarnation is the origin of many other incarnations (avatara-

sataika-bijam), who are all situated in the platform of transcendental goodness. I, who am the rajo-guna-avatara, are born from the lotus flower grown from Your navel home (yan-nabhi-padma-bhavanat).'

"In the second of these verses Brahma says: 'O my Lord (parama), I do not see (na pasyami) a form superior (param) to Your present form (bhavatah svarupam) of eternal bliss and knowledge. In your impersonal Brahman effulgence in the spiritual sky (ananda-matram), there is no occasional change (avikalpam) and no deterioration of internal potency (aviddha-varcah). I surrender unto You (asrito smi) because, whereas I am proud of my material body and senses (bhutendriyatmaka-madah), Your Lordship is the cause of the cosmic manifestation (visva-srjam), and yet You are untouched by matter (avisvam). You are the original creator of the material bodies and senses of the conditioned souls, and You are the ultimate object of worship.'

7 "Thinking someone might consider the Supreme Lord's form to be only recently, and not eternally, manifested, Brahma spoke the third verse, saying 'This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Sri Krsna, is equally auspicious for all the universes (bhuvana-mangala). Since You have manifested this eternal personal form upon whom we, Your devotees meditate (upasakanam mangalaya dhyane darsitam), I therefore offer my respectful obeisances unto You (tubhyam name nuvidhema). You do not reveal this transcendental form to those of us whose minds are attached to the path of impersonalist speculation.'

"At this point Sri Krsna might object: 'If this is true, then why is it that some people decline to worship Me?"

"To answer this question Brahma says: 'Those who are destined to be dispatched to the path of hell neglect Your personal form (yo nadrtah) because of speculating on material topics (asat-prasangaih) and accepting the faulty logic of atheistic philosophers.'"

8 Because Brahma is the spiritual master of the greatest philosophers, he never accepts any view in opposition to that expressed in these verses. The impersonalists and atheists, however, do not accept these statements of Lord Brahma. The impersonalists had previously been described by Brahma in the words 'avyakta-vartmabhinivesitatma' (those absorbed in meditation on the impersonal feature of the Supreme). The atheists were described by Srila Sridhara Svami at the end of the previous quotation. Although the transcendental form of the Personality of Godhead is clearly established by all authorities, the atheists reject the direct experience of the learned devotees, and insist there is no God.

9 On the other hand, the devotees, who are qualified to properly understand the Supreme Lord's transcendental form are described in the following verse (Srimad Bhagavatam 3.9.5), where Brahma says:

"O my Lord, persons who smell the aroma of Your lotus feet carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts."*

10 In this verse the word 'tut' (but) is used to contrast the devotees of the Lord with the previously described non devotees. Brahma describes the devotees saying: "O Lord, the devotees have faith in the existence of Your transcendental form because they accept the Vedic revelation as the highest source of knowledge. They smell the aroma of Your lotus feet, carried by the air of Vedic sound (sruti-

vata-nitam), through the holes of the ears, and they accept the devotional service of Your lotus feet (bhaktya grhita-caranah)."

Anuccheda 52

1 Even in the form of the empowered avesa-avatara, Lord Rsabhadeva is transcendental in nature. This is confirmed by the following verse of Srimad Bhagavatam (5.5.19) where Lord Rsabhadeva says:

"My transcendental body (sac-cid-ananda-vigraha) looks exactly like a human form, but it is not a material human body. It is inconceivable. I am not forced by nature to accept a particular type of body; I take on a body by My own sweet will. My heart is also spiritual, and I always think of the welfare of My devotees. Therefore within My heart can be found the process of devotional service, which is meant for the devotees. Far from My heart have I abandoned irreligion (adharma) and non devotional activities). They do not appeal to Me. Due to all these transcendental qualities, people generally pray to Me as Rsabhadeva, the Supreme Personality of Godhead, the best of all living entities."*

2 In this verse Lord Rsabhadeva says: 'My transcendental body (sac-cid-ananda-vigrahah) looks exactly like a human form, but it is not a material human body (sariram). It is inconceivable (durvibhavyam). Within My heart (me hrdayam) can be found the process of devotional service (dharmah), which is meant for the devotees. Far from My heart have I abandoned irreligion (adharma) and non devotional activities."

In order to demonstrate the proper mode of action for a self-satisfied transcendentalist, Lord Rsabhadeva, the speaker of this verse, pretended to leave His body at the final stage of His earthly pastimes. The ordinary conditioned souls mistakenly thought that He died or left His body.

3 Lord Rsabhadeva's final pastimes, and His so-called 'death' are described in Srimad Bhagavatam (5.6.6):

"Lord Rsabhadeva was the head of all kings and emperors within this universe, but assuming the dress and language of an avadhuta, He acted as if dull and materially bound. Consequently no one could observe His divine opulence. He adopted this behaviour just to teach yogis how to give up the body. Nonetheless He maintained His original position as a plenary expansion of Lord Vasudeva, Krsna. Remaining always in that state, He gave up His pastimes as Lord Rsabhadeva within the material world. If, following in the footsteps of Lord Rsabhadeva, one can give up his subtle body, there is no chance that one will accept a material body again."*

4 Lord Rsabhadeva's celebrated abandonment of His body is described in the devotional scripture of Srimad Bhagavatam (5.6.8): "While He was wandering about, a wild forest fire began. This fire was caused by the friction of bamboos, which were bring blown by the wind. In that fire, the entire forest near Kutakacala and the body of Lord Rsabhadeva were burnt to ashes."*

5 We may note in this verse that the words 'tena saha' (with that body) are in the instrumental case, and the subject of the sentence, 'davalanah' (a forest-fire), is in the nominative case. The trees and other residents of the forest who gave up their material bodies in that forest-fire as Lord Rsabhadeva pretended to give up His spiritual form, all attained liberation.

6 The associates of Lord Ramacandra also attained liberation in the same way.

This is described in Srimad Bhagavatam (9.11.22):

"Lord Ramacandra returned to His abode, to which the bhakti-yogis are promoted. This is the place to which all the inhabitants of Ayodhya went after they served the Lord in His manifest pastimes by offering Him obeisances, touching His lotus feet, fully observing Him as a fatherlike King, sitting or lying down with Him like equals, or even just accompanying Him."*

7 In this way, Lord Rsabhadeva's disappearance in the forest fire is described. We may also note that at the end of this chapter in Srimad Bhagavatam the chapter title is given: "The Appearance of Lord Rsabhadeva". The title clearly does not say 'the Birth of Lord Rsabhadeva", because the Lord was not born in the same way conditioned souls are, but rather He appeared in His transcendental body to perform His pastimes here.

Anuccheda 53

1 If even the empowered incarnation Rsabhadeva had a spiritual body, then certainly the form of the Supreme Personality of godhead, Lord Krsna, is also transcendental and not at all material. The supremely exalted position of the Supreme Lord, Sri Krsna, is described in the following statement of Bhismadeva to Lord Krsna Srimad Bhagavatam (1.9.41):

"At the Rajasuya-yajna (sacrifice) performed by Maharaja Yudhisthira, there was the greastest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Sri Krsna was worshipped by one and all as the most exalted Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord."*

2 Sridhara Svami comments:

"In this verse Bhismadeva says: 'Lord Krsna, who is the soul (atma) of all the universes, was personally present (avih) before my eyes (mama drsi gocarah). How fortunate I am.'"

Anuccheda 54

1 The exalted position of Sri Krsna, the original Supreme Personality of Godhead, is also described in the following prayer spoken by Devaki-devi to Lord Krsna (Srimad Bhagavatam 10.3.24):

"My dear Lord, there are different Vedas, some which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Visnu, the light of all transcendental knowledge."*

2 In this verse Devaki-devi says: 'O Lord, the various Vedic literatures describe (prahuh) Your transcendental nature (rupam).' What is this nature of the Lord? Devaki says: 'O Lord, You are not perceivable to the words, mind and senses (avyaktam).' Although the Lord cannot be perceived in these ways, nevertheless Devaki says: 'You are Lord Visnu, the Supreme, and You are now

directly present before my eyes (saksat tvam visnuh)."

3 That the Supreme Personality of Godhead can be seen by the devotees is described in the Padma Purana, Nirmana-khanda, where Veda-vyasa prays to Lord Krsna:

"O Lord Madhusudana, the best of Vedic literatures proclaim that You are the eternally transcendental Supreme Brahman, the creator and master of all universes. O Lord, I wish to see You with my own eyes. Please grant me the power to see You."

4 In this verse Devaki addresses Lord Krsna as 'adhyatma-dipah' (the light of all transcendental knowledge). This means that Sri Krsna illuminates the truth about all causes and effects and about the real nature of all the living entities encased in various material bodies. Because Sri Krsna is thus adhyatma-dipa, there is no need for Devaki to fear that King Kamsa may harm Him, and this truth is clearly corroborated by Sridhara Svami in his commentary.

Anuccheda 55

1 The forms of the plenary expansions of Lord Krsna are also spiritual and transcendental. This is confirmed by Srila Sukadeva Gosvami (Srimad Bhagavatam 10.13.54):

"The visnu-murtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jnanis engaged in studying the Upanisads."*

2 Sridhara Svami comments:

"In this verse the forms of the plenary expansions of Lord Krsna are described as being identical in their transcendental features. The word 'eka-rasah' here may be interpreted to mean either 'always the same', or 'always eternal (satya), full of knowledge (jnana), unlimited (ananta), and full of bliss (ananda).' The glory of these transcendental forms was not even to be touched (asprsta-bhuri-mahatmyah) by the jnanis engaged in studying the Upanisads (upanisad-drsam)."

3 In this verse the word 'matra' should be interpreted to mean that the various Visnu expansions described in this verse had the same external features and the same internal identity, for they were all Lord Visnu. This word should not be interpreted to mean that the various expansions were actually the impersonal featureless Brahman. Such a laboured and inappropriate interpretation clearly contradicts the statements of Srila Sukadeva Gosvami in the Bhagavatam and Srila Sridhara Svami in his commentary on the Bhagavatam. This impersonal interpretation is also refuted by the fourth line of this stanza, which states: "The great glory of these transcendental forms was not even to be touched by the impersonalist jnanis engaged in studying the Upanisads' (asprsta-bhuri-mahatmya appi hy upanisad-drsam). Srila Sukadeva Gosvami refutes this impersonal interpretation by describing the transcendental reality of the Supreme Lord's form in the following words (Srimad Bhagavatam 3.15.38):

"The sages, headed by Sanaka Rsi, saw that the Supreme Personality of Godhead, Visnu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes. As He came forward, accompanied by His own associates bearing all paraphernalia, such as an umbrella and a camara fan, the white bunches of hair moved very gently, like two swans,

and due to their favourable breeze the pearls garlanding the umbrella also moved, like drops of nectar falling from the white full moon or ice melting due to a gust of wind."*

The impersonal interpretation of the word 'matram' in this verse (10.13.54) cannot be accepted because Srila Sukadeva Gosvami, the speaker of Srimad Bhagavatam was not am impersonalist, but a great devotee of the Lord. That Sukadeva Gosvami was not an impersonalist, and that Srimad Bhagavatam does not represent the impersonalist view is confirmed by the following statement of Srimad Bhagavatam (12.12.69):

"Let me offer my respectful obeisances unto my spiritual master, the son of Vyasadeva, Sukadeva Gosvami. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realisation and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Sri Krsna. He therefore mercifully spoke the supreme Purana, known as Srimad Bhagavatam , which is the bright light of the Absolute Truth and which describes the activities of Lord Krsna."*

4 That the form of the Supreme Personality of Godhead are spiritual, eternal, and full of bliss and knowledge and not simply illusory representations of an impersonal reality, is also confirmed by the following statements of Srimad Bhagavatam:

"The form of the Supreme Lord is full of supremely pure transcendental knowledge."

10.37.22

"I offer my respectful obeisances to the Supreme Personality of Godhead, whose transcendental form is full of the purest knowledge."

10.27.11

"O Lord, Your transcendental form is eternal and full of bliss and knowledge."

10.14.22

These statements of the Bhagavatam should be taken literally. No one should try to change their obvious meaning by word jugglery and try to make them mean something other than what they clearly say.

5 That the form of the Personality of Godhead is full of all transcendental bliss is also confirmed by the following statements of Srimad Bhagavatam:

"When the ladies of Mathura saw the blissful forms of Krsna and Balarama with their eyes, they took them within their hearts and began to embrace Them to their fullest desire."*

10.41.28

"Kubja then took Krsna's lotus feet and placed them on her breasts, which were burning with the blazing fire of lust. By smelling the fragrance of Krsna's lotus feet, she immediately became relieved of all lusty desires. She was thus allowed to embrace Krsna, whose transcendental form is full of bliss. She was allowed to embrace Krsna with her two arms and thus mitigate her long cherished desire to have Krsna as a visitor in her house."*

10.48.7

6 That the forms of the Supreme Personality of Godhead are all full of knowledge and bliss is also confirmed by the Maha-Varaha Purana:

“The transcendental forms of the Supreme Personality of Godhead are eternal and imperishable. They were not created at a certain point, and they are never to be destroyed. They are not products of the material energy.
7 “All the forms of the Supreme Personality of Godhead are completely filled with transcendental bliss, knowledge, and all auspicious qualities. These spiritual forms of the Lord are free from all material defects.”

Anuccheda 56

1 This spiritual nature of Lord Krsna’s form is also affirmed by Srila Sukadeva Gosvami (Srimad Bhagavatam 10.14.55):

“You should know Krsna as the original soul of all atmas (living entities). For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency.”*
2 Lord Brahma describes Sri Krsna’s transcendental form in these words (Srimad Bhagavatam 10.14.1):

“My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead; therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the colour of clouds filled with water. You are glittering with silver electric flashes emanating from Your yellow garments. Let me offer my respectful repeated obeisances unto the son of Maharaja Nanda who is standing before me with conchshell earrings and peacock feather on His head. His face is beautiful; He is wearing a helmet, garlanded by forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane, flute and a bugle made of buffalo horn. He stands before me with small lotus feet.”*
3 In this verse (quoted in text 1) Srila Sukadeva Gosvami says: “Try to become learned in spiritual science and try to understand this transcendental form of Sri Krsna (avehi). Do not try to understand Sri Krsna using material logic or any tool other than devotional service. For the benefit of the whole universe (jagad-dhitaya, and in order to attract the minds of all conditioned souls to His own transcendental form, He has out of His causeless mercy (mayaya), appeared as an ordinary human being (dehivabhati) and performed His own transcendental pastimes.” We may note the use of the word ‘iva’ (like), which indicates a difference between the nature of Lord Krsna’s having a form and the conditioned soul’s having a form. The difference is that the Supreme, Lord Krsna, does not accept an external material body as the conditioned soul does.
4 That the sight of the Supreme Lord’s transcendental form grants the supreme benediction to the devotee is confirmed by Dhruva Maharaja (Srimad Bhagavatam 49.17):

“My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshipping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshipping Your lotus feet.”*
5 Srila Sridhara Svami comments:

“This verse should be understood to mean ‘My Lord, O Supreme Lord (bhagavan), You are the blissful, supreme personified form of all benediction (purusartha-murteh). Your lotus feet (tava pada-padmam) are a more valuable benediction (satyasih), than the benediction (asisah) of becoming king and lording

it over a kingdom.' One may ask: 'for whom is this benediction available?' The answer is given 'This supreme benediction is available to one who abides in Your devotional service with no other desire, worshipping Your lotus feet. (Anubhajatah).'"

Anuccheda 57

1 That the transcendental form of the Supreme Personality of Godhead is identical with the Supreme Brahman described in the Vedas is explained by Maitreya Muni (Srimad Bhagavatam 3.21.8):

"Then, in the Satya-yuga, the lotus eyed Supreme Personality of Godhead, being pleased, showed Himself to that Kardama Muni and displayed His transcendental form, which can be understood only through the Vedas."*

2 This verse means: "Then in the Satya-yuga (krte yuge), the Supreme Personality of Godhead (bhagavan) showed Himself (darsayam asa) to that Kardama Muni (tam) and displayed His transcendental form (vapur dadhat), which is the Absolute Truth (brahma) which can be understood only through the Vedas."

In this way we conclude the description of the transcendental nature of the Supreme Lord's form.

Anuccheda 58

1 Now that we have established that the form of the Supreme Personality of Godhead is different in kind from the material bodies covering the conditioned souls, we may also understand that the Lord's form is not temporary and subject to the destructive influence of time, as are earthen pots and various other objects made of inert matter, that the perfect and complete transcendental form of the Supreme Personality of Godhead is eternal and not subject to the six material transformations (birth, growth, maintenance, change, dwindling and destruction) is established by Lord Brahma in the following words (Srimad Bhagavatam 10.14.23):

2 "My conclusion is, therefore, that You are the Supreme Soul, Absolute Truth, and the supreme original person. Although You have expanded Yourself in so many Visnu forms, or in living entities and energies, by Your inconceivable transcendental potencies, You are the supreme one without a second. You are the source of the original brahmajyoti' indeed, the brahmajyoti is nothing but Your personal bodily effulgence. Your body is eternal, indestructible and full of bliss. You are also niranjana because Your pastimes, as the little son of mother Yasoda or the Lord of the gopis, are never contaminated by the material qualities. You are always complete, one without a second, and You are transcendental to both nescience and knowledge. Thus You are the original amrta, the indestructible nectar of immortality."*

3 In the beginning of Lord Brahma's prayers (Srimad Bhagavatam 10.14.1), Brahma explained that the form of Sri Krsna, who has a dark complexion the colour of a rain-cloud, is the most worthy object of praise. We shall now demonstrate that Sri Krsna is the supreme object of praise and, that He is the Supersoul present in all living entities, and the supreme shelter of everyone.

4 That Sri Krsna is the shelter of everyone and everything and the Supersoul present in the hearts of all living entities is confirmed by the following statements

of Lord Brahma:

"My dear Lord, leaving aside all other things and just considering today's happenings - what I have seen - are they not all due to Your inconceivable energies? First of all I saw You alone; thereafter You expanded Yourself as Your friends, the calves and all the existence of Vrndavana; then I saw You and all the boys as four-handed Visnus and They were being worshipped by all the elements and demigods, including myself. Again They were all wound up and You remained alone as You were before. Does this not mean that You are the Supreme Lord, Narayana, the origin of everything, and from you everything emanates, and again everything enters into You, and You remain the same as before?"*

Srimad Bhagavatam 10.14.18

"You should know Krsna as the original soul of all atmas (living entities). For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency."*

Srimad Bhagavatam 10.14.55

5 In this verse Srila Sukadeva Gosvami intends to say: "O Krsna, because You are the Supersoul present in the hearts of all living entities, it should be understood that You are eternal, and because You are the ultimate shelter upon which everything rests, whatever is eternal is so because of Your eternality. You are the original abode of all eternality."

6 That Sri Krsna is the resting place of all immortality is confirmed by the demigods, who offer the following prayer to Lord Krsna (Srimad Bhagavatam 10.2.26):

"O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation - creation, maintenance and annihilation - You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryami, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto you. Kindly give us protection."*

7 That Sri Krsna is the original source of all eternality is confirmed by the following statement of Mahabharata (Udyama-parva 70.12):

"All eternality is situated within the Supreme Eternal Lord Krsna. Because all eternality has its source in Him, He is therefore known by the name satya (the eternal)."

8 That Sri Krsna is completely free from the material transformations (birth, growth, maintenance, change, dwindling, and destruction) is confirmed by Lord Brahma (Srimad Bhagavatam 10.14.23):

"O My Lord, You are the origin of everything (adya)."

Lord Brahma's statement in Srimad Bhagavatam 10.14.18 also confirms that Lord Krsna never undergoes the transformation known as birth. That Lord Krsna is never actually born is confirmed by Padma Purana:

"Although Lord Hari appears before the eyes of His devotees, He never undergoes the material transformation known as birth."

9 That the Supreme Personality of Godhead, Sri Krsna, never undergoes the transformation known as birth is also confirmed by the following statement of Skanda Purana:

"Fools do not understand the truth about the blissful, eternal and unchanging Supreme Personality of Godhead, the cause of all causes. They mistakenly think that the Supreme Lord has taken birth in a material body composed of the five elements. He actually never takes birth."

10 That Sri Krsna is the origin of everything and the oldest is confirmed by Lord Brahma (Srimad Bhagavatam 10.14.23):

"O Lord, You are the oldest, the original person (purusah puranah)."

From this we may understand that Lord Krsna always existed. He existed before the creation of the material world in an eternally youthful body. Although He is the oldest, He remains eternally youthful.

11 That the Supreme Personality of Godhead existed before the creation of the material universes is confirmed in Brhad-aranyaka Upanisad (1.4.1):

"The Supreme Personality of Godhead existed before the creation of the material universes."

12 In this way it may be seen that Sri Krsna is free from the material transformations of birth. The second material transformation is maintenance. That Sri Krsna is free from any consideration of maintenance is confirmed by Brahma in the following words (Srimad Bhagavatam 10.14.23):

"O Lord Krsna, You are always perfect and complete (purna)."

Because Lord Krsna is always perfect, he never grows (the third transformation).

"The fourth material transformation is change. Brahma confirms that Sri Krsna is free from change in the following words (from the same Bhagavatam verse):

"O Lord Krsna, You are eternally full of all transcendental bliss (ajasra-sukha)."

Because Lord Krsna is always blissful His condition of life never changes.

13 That the Supreme Personality of Godhead is full of bliss is also confirmed by the following statement of Brhad-aranyaka Upanisad (3.9.28):

"The Supreme Godhead is full of all knowledge and bliss."

We may note that in this statement the neuter word 'ananda' is used instead of the masculine word 'sukha'.

14 The fifth material transformation is dwindling. Brahma confirms that Sri Krsna is free from dwindling in these words (from the same Bhagavatam verse):

"O Lord Krsna, You are eternally free from decay and diminution (aksaya)."

The sixth material transformation is destruction. Brahma confirms that Sri Krsna is free from destruction in the following words (from the same Bhagavatam verse):

"O Lord Krsna, You are never to be destroyed. You are eternal (amrta)."

15 Lord Krsna's perfection and completeness are described by Brahma in the following words (from the same Bhagavatam verse):

"O Lord Krsna, You are unlimited and one without a second (ananta and advaya)."

This means that Sri Krsna is beyond all limitations of time, space and size and nothing can exist without the manifestation of His potencies.

In order to prove that Sri Krsna is eternal, Brahma explains that Sri Krsna is beyond the four kinds of result (birth, attainment of ends, change, and purification) which follow the actions of the conditioned souls. That Sri Krsna is not born (the first result), Brahma explains by the statement:

"O Lord Krsna, You are the origin of everything (adyah)."

The second result of work is the attainment of some end, which may be done either with physical endeavour, or as a result of knowledge. Sri Krsna does not need to endeavour physically to attain any end, for as Brahma says, He is the 'all pervading Supersoul (atma), and at the same time Krsna does not need to undergo meditation or mental speculation to obtain some end, as the impersonalist philosophers do, because He is Himself the 'origin of the Brahmajyoti (svayam-jyoti)', as Brahma says. The third result of work is change. Sri Krsna is free from change because, as Brahma says here, 'He never accepts a changing material body (upadhito mukta).' The fourth result of work is purification. Sri Krsna is never in need of purification because, as Brahma says 'He is always free from all contamination (niranjana).' In this way Sri Krsna remains aloof from the four kinds of results of work.

16 That Sri Krsna and His transcendental abode may be directly perceived by the devotees is explained in the following statement of Srimad Bhagavatam (2.9.22), where the Supreme Personality of Godhead says to Lord Brahma:

"The highest perfectional ingenuity is the personal perception of My abodes, and this has been possible because of your submissive attitude in the performance of severe penance according to My order."*

17 Sridhara Svami comments:

"In this verse Lord Krsna says to Brahma: 'By My mercy you are able to see this. Because I wish it, You may now directly perceive this (manisita).' One may ask: 'What is it that Brahma is able to see by the Lord's mercy?' The answer is given: 'You are now able to see My own abode (mama lokavalokanam yat).'"

18 That the Supreme Personality of Godhead reveals Himself to his devotes is also confirmed in the Narayanadhyatmya:

"Although the Supreme Personality of Godhead generally remains invisible, He may nevertheless be seen through the agency of His own transcendental potency."

19 At this point someone may object: "Is it not so that in the description of His opulences in Srimad Bhagavatam (11.16.29) the Personality of Godhead said: 'among exalted persons (bhagavan) I appear as the son of Maharaja Vasudeva?' Is it not also so that at the end of this description of His opulences, the Supreme Lord said: 'These opulences of Mine are all transformations of the mind?' Clearly, from this we may understand that the form of Lord Krsna, the son of Vasudeva, is not the original Personality of Godhead, but rather the expansion of one of His opulences. Furthermore, does not the second quote establish the truth that the form of Lord Krsna and the other opulences of the Absolute Truth described in this passage, are not transcendental forms, but merely transformations of the material thinking process?"

To this objection I reply: My dear friend, these quotes are very nice, of course, but just as the sentence 'chatrino gacchanti' is ambiguous and requires some explanation before it is properly understood, in the same way, these verse Srimad Bhagavatam require an elaborate explanation before they are properly

understood.
20 In this connection we may note the use of the word 'param' in the following verse from the same section of Srimad Bhagavatam (11.16.37), where Lord Krsna says:

"I am form, taste, aroma, touch and sound; false ego; the mahat-tattva; earth, water, fire, air and sky; the living entity; material nature; the modes of goodness, passion and ignorance. All these items, along with knowledge of their individual symptoms and the steady conviction that results from this knowledge, represents me."***

21 We may note that in this verse the word 'param' refers to the Supreme Absolute Truth, According to this interpretation, then, the Supreme Brahman is counted among the opulences of the Lord, which are further described as (Srimad Bhagavatam 11.16.41) 'transformations of the mind'. Such an explanation of the nature of Brahman will clearly not satisfy those who are aware of the actual meaning of Vedic literatures. Brahman is not a material transformation. Brahman is free from any material covering or material external form, just as a threshed grain of rice is free from the external husk. This transcendental nature of Brahman is explained by the following statements of Srimad Bhagavatam:

"O Supreme Lord, You are free from material coverings."

10.14.23

"I offer my respectful obeisances to the Supreme Lord, whose form is full of the purest transcendental knowledge."

10.37.22

22 Because this passage from the Eleventh Canto of Srimad Bhagavatam appears to explain that the Supreme Brahman, and Lord Krsna, the son of Vasudeva are opulences of the Supreme and are simply material transformations of the mind, it should be understood that these statements (for at least this interpretation of them) contradict the description of the Supreme Brahman and Lord Krsna in the other passages of Vedic literature. Therefore, I say that these statement are not exactly true. There are some examples of passages in Vedic literatures that are not exactly true. One such statement is the following verse spoken by Bhismadeva (Srimad Bhagavatam 1.9.34):

"On the battlefield (where Sri Krsna attended Arjuna out of friendship), the flowing hair of Lord Krsna turned ashen due to the dust raised by the hoofs of the horses. And because of His labour, beads of sweat wetted His face. All these descriptions intensified by the wounds dealt by my sharp arrows, were enjoyed by Him let my mind thus go unto Sri Krsna."*

Because the transcendental body of Lord Krsna can never be hurt or pierced by any weapon, it should be understood that the description of this pastime should not be taken as truth but is a specific illusion arranged by the Lord.

23 An example of a statement contrary to the truth, but yet given in Srimad Bhagavatam, is mentioned in the following statement of Sukadeva Gosvami (in connection with Krsna's lamentation during His battle with Salva) Srimad Bhagavatam 10.77.30):

"O King Pariksit, although Krsna lamented when Salva attempted to trick Him into thinking that His father, Vasudeva, was killed, we should understand that in actuality, Lord Krsna was not at all fooled, and he did not lament. Although some sages may say that the Lord lamented, such statements are not fit

to be accepted as truth."*

24 That the form of the Supreme Personality of Godhead is spiritual and free from all material defects is also confirmed by the following statement of Skanda Purana:

"Lord Visnu is completely aloof from the influence of the material energy. He is eternal, imperishable, unbreakable, undefeatable, and undecaying. He appears in this world and enjoys pastimes with His devotees. He pretends to be an ordinary human being, and in this role He may sometimes appear to be bound with ropes, or to bleed when wounded. Although these activities bewilder the demons, the liberated souls do not become bewildered. They always understand the actual nature of the Lord."

25 As he was fighting with Krsna, Bhismadeva became momentarily overwhelmed by a demonic thought of harming Krsna, and in this way he became bewildered into thinking that Krsna has become wounded. Later Bhisma remembered that bewilderment as one remembers a painful nightmare, and He expressed that memory in the verse quoted previously (Srimad Bhagavatam 1.9.34).

26 Someone may ask: "How is it that Lord Krsna became so pure and free from material contamination that He could not be wounded or bleed? Did He come under the influence of some wonderfully purifying substance, or did He assiduously rid Himself of all impurities?"

In answer to this question I explain: Sri Krsna is eternally pure and does not require to do something to become free from contamination. He did not require to come under the influence of some purifying agent because He is Himself perfect and complete, and therefore everything that purifies is already present within Him. In this the same way He does not require to rid Himself of impurities, since impurities can never enter Him, as Lord Brahma explains (Srimad Bhagavatam 10.14.23): 'O Lord Krsna, You are always free from all kinds of material contamination (niranjana)." In this way it may be understood that the form of Sri Krsna is always uncontaminated and full of pure transcendental knowledge.

Anuccheda 59

In this way we have explained that the Supreme Personality of Godhead is naturally endowed with innumerable powers and opulences. Just as light has certain natural qualities opposite to the nature of darkness, in the same way the Personality of Godhead has a host of transcendental qualities different from the qualities of matter. We have also established that the Personality of Godhead is supremely perfect and complete because He is the master of all potencies. All of His qualities are eternal and He is full of all transcendental bliss. Because He is the reservoir in which all transcendental qualities, powers and opulences rest, He is known as the Supreme Personality of Godhead (bhagavan). Just as laddu candy is by nature aromatic and has certain natural attributes that cannot be separated from it, in the same way the Supreme Personality of Godhead possesses a host of wonderful transcendental attributes. The form of the Supreme Personality of Godhead is accepted by the most learned transcendentalists as the highest manifestation of the Absolute Truth. This is confirmed by the following prayer of

Lord Brahma to Sri Krsna Srimad Bhagavatam (3.9.2):
"The form which I see is eternally freed from material contamination and has advented to show mercy to the devotees as manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home."*

Anuccheda 60

1 In this way we have proven that the form of the Supreme Personality of Godhead is perfect and complete in all respects. However, in order to even more firmly establish this fact, we shall now describe the Lord's ornaments and paraphernalia. In the following statement Srila Sukadeva Gosvami describes the Supreme Lord appearance in this world along with His own transcendental ornaments and paraphernalia (Srimad Bhagavatam 10.3.9):
"Vasudeva then saw the newborn child, who had very wonderful lotus like eyes and who bore in His four hands the four weapons sankha, cakra, gada and padma. On His chest was the mark of Srivatsa and so His neck the brilliant Kaustubha gem. Dressed in yellow, His body blackish like a dense cloud, His scattered hair fully grown, and His helmet and earrings sparkling uncommonly with the valuable gem Vaidurya, the child, decorated with a brilliant belt, armlets, bangles and other ornaments, appeared very wonderful."*
2 The ornaments and paraphernalia of the Lord are in one sense non different from His transcendental form. Visvarupa explains this to Maharaja Indra in the following words Srimad Bhagavatam (8.8.32-33):
"The Supreme Personality of Godhead, the living entities, the material energy, the spiritual energy and the entire creation are all individual substances. In the ultimate analysis, however, together they constitute the supreme one, the Personality of Godhead. Therefore those who are advanced in spiritual knowledge see unity in diversity. For such advanced persons, the Lord's bodily decorations, His name, His fame, His attributes and forms and the weapons in His hand are manifestations of the strength of His potency. According to their elevated spiritual understanding, the omniscient Lord, who manifests various forms, is present everywhere. May He always protect us everywhere from all calamities."*
3 In this verse Visvarupa says: "Those who are advanced in spiritual knowledge see unity in diversity (aikatmyanubhavanam). The Supreme Personality of Godhead appears before these advanced transcendentalists in His form full of the nectar of (mayaya) appears before His devotees in His own transcendental form full of all wonderful potencies, so He also displays to them His bodily decorations (bhusana), His name, His fame, His attributes, and forms and weapons in His hand, which are all the manifestations of the strength of His potency (saktih). These great transcendentalists directly perceive the true nature of the Lord and His paraphernalia (satya-manena). The Lord, who manifest as various wonderful forms (sarvaih svarupaih) is present everywhere. May He always protect (patu) us (nah) everywhere from all calamities."
4 In the following verses of the Visnu-dharma Purana, Maharaja Bali offers prayers to the Lord's Sudarsana Cakra:
"Even the greatest of yogis cannot completely or properly glorify the Lord's Sudarsana Cakra. Because of the illumination of this whirling Cakra, this demon Bali has been able to see the entire universe with its three planetary systems of

Bhur, Bhuvar and Svar-lokas."
5 Maharaja Ambarisa's prayers to the Sudarsana Cakra are recorded in the Ninth Canto of Srimad Bhagavatam, and the reader is referred to them for a more elaborate description. In various places in the Vedic literatures, the Sudarsana Cakra, flag of Garuda, and other paraphernalia of the Supreme Personality of Godhead, are described as 'causeless'. This means that the Lord's paraphernalia is transcendental and has no material origin, just as the Lord Himself has no origin.
6 Lord Kapiladeva describes some of the Lord's ornaments and paraphernalia (Srimad Bhagavatam 3.28.28): 'The yogi should meditate upon His club which is named Kaumodaki and is very dear to him. This club smashes the demons, who are always inimical soldiers, and is smeared with their blood. One should concentrate on the nice garland on the neck of the Lord, which is always surrounded by bumblebees, with their nice buzzing sound, and one should meditate upon the pearl necklace on the Lord's neck, which is considered to represent the pure living entities who are always engaged in His service."*
7 The Lord's Kaustubha gem is described in the following statement of Srimad Bhagavatam (12.13.10):

"The unborn Supreme Personality of godhead wears His own Brahman effulgence in the form of the Kaustubha jewel on His chest."*
8 As the Supreme Personality of Godhead is willing to be considered non different from the universe in order to facilitate the conditioned souls' worship of Him, so the Kaustubha gem is considered non different from the transcendental form of the Personality of Godhead.
9 That the Kaustubha gem is non different from the transcendental form of the Personality of Godhead is also confirmed by Visnu Purana:

"The Supreme Personality of Godhead, Hari, personally appears as the Kaustubha gem, which is pure, free from all contamination of this material world, and untouched by the modes of material nature."

Anuccheda 61

1 The spiritual world of Vaikunthaloka is non different from the Lord in the same way, and it is repeatedly described in the Vedic literatures so the slow witted conditioned souls may become aware of its existence. For example, Vaikunthaloka is described in the following statement of Srimad Bhagavatam (2.9.9):

"The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence."*
2 Because the spiritual world of Vaikuntha cannot be reached by ordinary materially pious activities, because the Vedic literatures explain that it is beyond the limits of the material creation, because it is glorified as that place in which the residents do not fall into the illusion of maya, because it is reached when one become unaffected by the three modes of material nature, because by entering a temple of Lord Visnu even in this material world, one actually enters the spiritual world, and consequently becomes free from the touch of the three modes of material nature, therefore it should be understood that the spiritual world of Vaikuntha is actually a manifestation of the spiritual form of the Personality of

Godhead, that the material energy, that it is eternal, that it may be obtained only by devotional service which eclipses the so-called happiness of liberation, and that it is full of eternity, knowledge and bliss.

3 That the realm of Vaikuntha cannot be obtained by material activities, pious or otherwise, is confirmed by the Supreme Lord in the following words (Srimad Bhagavatam 11.24.12-14):

"Heaven was established as the residence of the demigods. Bhuvarloka as that of the ghostly spirits and the earth system as the place of human beings and other mortal creatures. Those mystics who strive for liberation are promoted beyond these three divisions."***

4 "Lord Brahma created the region below the earth for the demons and the Naga snakes. Thus the destinations of the three worlds were all arranged as the corresponding reactions for different kinds of work performed within the three modes of material nature.***

5 "By mystic yoga, great austerities and the renounced order of life, the pure destinations of Maharloka, Janoloka, Tapoloka and Satyaloka are attained. But by devotional yoga, one achieves My transcendental abode."***

6 In these verses the Lord says: "Those mystics who strive for liberation (siddhanam) by performance of mystic yoga and other spiritual activities are promoted beyond (param) these three divisions (trtayat) of planetary systems (Bhurloka, Bhuvarloka, and Svarloka). Thus the destinations of the three worlds (trilokyam) were all arranged as the corresponding reactions for different kinds of work (karmanam) performed by those attached to household life. By practicing upakurvana-brahmacarya one attains Maharloka, by naisthika-brahmacarya one attains Janaloka, by vanaprastha life one attains Tapoloka and by sannyasa one attains Satyaloka. In this way the various results of yoga-practice are calculated."

7 That the Personality of Godhead's own abode (mad-gatih), known as Vaikunthaloka, can only be attained by the devotional activities of bhakti-yoga (such as hearing and chanting the glories of Vaikuntha and the master of Vaikuntha), and by no other means, is explained in Srimad Bhagavatam (3.15.23):

"It is very much regrettable that unfortunate people do not discuss the description of the Vaikuntha planets but engage in topics which are unworthy to hear and which bewilder one's intelligence. Those who give up topics of Vaikuntha and take to talk of the material world are thrown into the darkest region of ignorance."*

8 A further description of Vaikunthaloka is found in Srimad Bhagavatam (3.15.20), where Lord Brahma says to the demigods:

"The inhabitants of Vaikuntha travel in their airplanes made of lapis lazuli, emerald and gold. Although crowded by their consorts, who have large hips and beautiful smiling faces, they cannot be stimulated to passion by their mirth and beautiful charms."*

9 Sridhara Svami comments on this verse in the following words:

"This verse explains: "The inhabitants of Vaikuntha travel in their airplanes (vimanaih) which they obtained simply by offering obeisances to the lotus feet of Lord Hari, the Supreme Personality of Godhead (hari-padanati-matra-drstaih).' Thus they are able to travel in Vaikuntha by means of their devotional activities, and not by any kind of material fruitive activity."

10 The realm of Vaikuntha is also described in Mundaka Upanisad (1.2.12):

“When a person aspiring to advance in spiritual life examines the temporary benefits obtained by performing pious deeds and earning a temporary residence in the upper material planets, he understands that one cannot attain the Personality of Godhead by performing materially pious deeds, and He becomes disinterested in both fruitive Vedic sacrifices and material welfare work.”

11 That the spiritual world of Vaikuntha can be obtained only by devotional service to the Personality of Godhead is also personally confirmed by Lord Krsna in the following words (Bhagavad-gita 18.61-62):

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of the material energy.”*

12 “O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme eternal abode.”*

Anuccheda 62

1 That the spiritual Vaikuntha planets are situated beyond the material world is confirmed by Lord Siva in the following words spoken to the Pracetas (Srimad Bhagavatam 4.24.29):

“A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahma, and if he becomes more qualified, he can approach Lord Siva. A person who is directly surrendered to Lord Krsna, or Visnu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Siva and other demigods attain these planets after the destruction of this material world.”*

2 Sridhara Svami comments on this verse in the following words:

“In this verse Lord Siva says: ‘One who has accumulated the results of many pious actions may attain My association (mam eti) after he gives up the present body. A devotee of Krsna, however, is immediately promoted to the spiritual planets (vaisnavam padam), which are beyond the boundaries of this material world.’

“That the Supreme Lord and His name, form, attributes and abode are all beyond the boundaries of the matter is confirmed by the Supreme Lord Himself in the following words (Chandogya Upanisad 6.3.32):

“Although My name and form are generally not visible in this material world, I shall now reveal them.’

“In the Bhagavatam verse, Lord Siva continues: (Lord Siva), and the other administrative demigods (vibudhah) attain these spiritual planets after the destruction of this material world (kalatyaye).’ This last point is confirmed by the following statement of Vedanta-sutra (3.3.33):

“The administrative demigods are appointed to certain terms of office, and they remain in this material world for the duration of those terms. When their terms expire they may enter the spiritual world.”

Anuccheda 63

1 That the residents of Vaikunthaloka do not fall down into the material world is described by Lord Kapila (Srimad Bhagavatam 3.25.37-38):

“Thus because he is completely absorbed in thought of Me, the devotee does not desire even the highest benediction obtainable in the upper planetary

systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions.*

2 "The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time."*

3 In this verse Lord Kapiladeva says: "Those devotees, who, by My mercy have become free from ignorance, do not desire the greatest opulences and enjoyments available in the material world (vibhutim). They do not desire the eight material perfections (beginning with anima-siddhi) obtained from mystic yoga (aisvaryam astangam anupravrttam). They do not desire opulence equal (sarsti) to that of the Supreme Lord (bhagavatim sriyam). Although the devotees only desire the happiness of devotional service, nevertheless they attain (asnuvate) all these benedictions in the spiritual world of Vaikuntha (me loke)." This statement shows the Supreme Lord's great affection for His devotees.

4 That although the devotee never prays for material opulence the Supreme Lord nevertheless showers all benedictions on him is seen in the following description of the benedictions granted to Sudama the florist (Srimad Bhagavatam 10.41.51-52):

"When the florist was offered benediction, he begged from the Lord that he might remain His servant in devotional service and by such service do good to all living creatures. Being satisfied with the florist, Lord Krsna not only gave him benediction for whatever he wanted, but over and above that, He offered him all material opulences, family prosperity, long duration of life, and whatever else his heart desired within the material world."*

5 The devotees of the Lord are always unattached to all kinds of opulences. As has already been explained, the devotees do not wish for any spiritual opulence that may be granted by the Lord's mercy, or any material opulences, up to the opulences Brahmaloka, which may be granted by the Lord's illusory potency maya. Even though the devotees are granted all kinds of opulence they do not try to enjoy or exploit them, for they consider them very insignificant and not worth their attention.

6 The desirelessness of the devotees is described in Chandogya Upanisad (8.1.6):

"The auspicious situation pious deeds grant in this life will eventually be destroyed, and in the same way the auspicious situation pious deeds grant in the next life will also eventually be destroyed. Understanding the temporary nature of these material benedictions, and also understanding the truth about the all-pervading Supersoul, the devotees only desire eternal benefits in relation to the Personality of Godhead. They pass through all kinds of material situations free from all material desires."

7 At this point someone may object: "Is it not so that in Svargaloka or any other planet both the objects of enjoyment and the enjoyers of those objects will eventually be destroyed? Is this not true also for the devotees and their object of enjoyment?

Lord Kapila answers this objection when He says (Srimad Bhagavatam 3.25.38):

"In the changeless (santa-rupe) spiritual world of Vaikuntha My devotees are never bereft (na nanksyanti) of transcendental opulences. My personal weapon (me hetih) the wheel of time (animisah), cannot swallow up (no ledhi) their opulences."

That the residents of Vaikunthaloka are never deprived of their opulences and auspicious condition of life is also confirmed by the following statement of Chandogya Upanisad (8.15.1):

"Once having entered the spiritual world of Vaikuntha one never returns to the material world."

8 That the residents of Vaikunthaloka never return to the material world is confirmed by Lord Krsna Himself in Bhagavad-gita (8.16):

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains My abode, O son of Kunti, never takes birth again."*

9 This is also described by Sripada Sankaracarya in these words (Sri-Visnu-sahasra-nama-bhasya, text 75):

"In the Supreme (param) abode (ayanam), there is no fear of returning to the material world. The word used here is a bahuvrihi-samasa in the masculine gender."

10 Lord Kapiladeva's glorification of the devotee residents of Vaikuntha does not stop here, however, but the Lord continues by explaining that the devotees love only the Supreme Personality of Godhead. He is their sole object of love. This explanation does not only apply to the residents of Vaikunthaloka, but it may also be taken to describe the eternal cowherd residents of Goloka Vrndavana, who also consider Lord Krsna to be the sole object of their love.

11 At this point someone may ask: "When the living entities become free from the ignorance of materialism what different varieties of love for the Personality of Godhead do they manifest?"

To answer this question Lord Kapila says: "Some devotees (yesam), such as the sages described in Padma Purana Uttara-khanda, desire to approach Me as their dear master, and as a result they meditate on Me as their dear (priya) master. Some devotees, such as the Four Kumaras and others, desire to see Me as the Supreme Brahman (atma), and they meditate on Me in that way. In whatever way the devotee wish to love Me, they may approach Me in that way."

We may note that in this verse the word 'suhrdah' (friend and benefactor) is in the plural. This means that there are many different kinds of friends and the Lord is willing to become any one of many different kinds of friends for His devotee. The exchange of friendship between the Lord and the devotees is described by Narada Muni in the following words (Srimad Bhagavatam (4.12.37):

12 "Persons who are peaceful, equipoised, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with the Lord and His devotees; they alone can very easily achieve the perfection of going back home, back to Godhead."*

Anuccheda 64

That Vaikunthaloka is beyond the material cosmos, and that no one falls

from Vaikuntha to the material world, are both described by Srila Suta Gosvami in Srimad Bhagavatam (12.11.19):

"O Brahmanas, the realm of Vaikuntha is a great umbrella that gives protection from all kinds of fear."

Anuccheda 65

By becoming free from the influence of the three modes of material nature only may enter the spiritual world of Vaikuntha. The Supreme Personality of Godhead confirms this by saying (Srimad Bhagavatam 11.25.22):

"Those immersed in the mode of goodness go to the higher planets known as Svarloka, those immersed in the mode of passion enter human society in the middle planetary systems, those immersed in the mode of ignorance go to the hellish worlds, and those who are free from the grip of the three modes attain Me."

We may note that instead of saying 'they attain My planet', the Lord says 'they attain Me'. The Lord speaks in this way in order to proclaim that He is not different from His transcendental abode.

Anuccheda 66

1 That the spiritual world of Vaikuntha is beyond the touch of the three modes of material nature is confirmed by Lord Krsna Himself in the following words (Srimad Bhagavatam 11.25.25):

"Residential quarters within the forest are in the mode of goodness, residential quarters in big cities, towns and villages are in the mode of passion, and residential quarters in an atmosphere wherein indulgence in the four sinful activities of illicit sex, intoxication, meat-eating, and gambling predominate are in the mode of ignorance, but My abode is free from the material modes."*

2 That the spiritual world of Vaikuntha is superior to the material world is confirmed by Lord Krsna in Srimad Bhagavatam (10.88.25-26):

"Lord Siva finally entered the splendid world of Svetadvipa Vaikuntha, where Lord Narayana personally resides, and which is beyond the darkness of matter. In Svetadvipa there are great saintly persons who are completely freed from the envious nature of the material world and are beyond the jurisdiction of the four principles of material activities, namely religiousness, economic development, sense-gratification and liberation. Anyone who enters into that Vaikuntha planet never comes back again to this material world."*

Anuccheda 67

1 Speaking to Narada, Lord brahma describes the eternality of Vaikunthaloka in the following words (Srimad Bhagavatam 2.5.39):

"From the forefront of the chest up to the neck of the universal form of the Lord are situated the planetary systems named Janaloka and Tapoloka, whereas Satyaloka, the topmost planetary system is, situated on the head of the form. The spiritual planets, however, are eternal."*

2 Srila Sridhara Svami comments on this verse:

"In this verse the word 'brahmaloka' refers to the eternal (sanatana) Vaikuntha planets. Here the word 'brahmaloka; does not refer to any planet within the created material universe'. Here the word 'brahmaloka' means 'spiritual (brahma) planet (loka)'.

Anuccheda 68

1 That Vaikunthaloka may be obtained only by the practice of intense devotional service, which makes the happiness of liberation seem insignificant in comparison, is explained by the Four Kumaras in Srimad Bhagavatam (3.15.23 and 25):

"It is very much regrettable that unfortunate people do not discuss the description of the Vaikuntha planets but engage in topics which are unworthy to hear and which bewilder one's intelligence. Those who give up the topics of Vaikuntha and take to talk of the material world are thrown into the darkest region of ignorance.*

2 "Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahma and other demigods."*

3 The first part of this verse may be interpreted 'yac ca nah' (Vaikunthaloka is situated above us), or 'nah sprhaniya-silah' (we desire to attain the good qualities possessed by the great devotees). The great devotees are described in the following words: 'dure yamah' (Because they have already attained all spiritual perfection, these great devotees do not care for meditation and other austerities), and 'bhartu mithah su-yasasah' (These great devotees are constantly engaged in hearing the glories of the Lord). These great devotees are promoted (vrajanti) to the kingdom of God on the strength of their intense devotional service, which makes even the happiness of liberation seem insignificant by comparison.

4 That devotional service to the Supreme Personality of Godhead makes the happiness of liberation seem insignificant is also confirmed by the following statement of Srimad Bhagavatam (3.15.48):

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."*

Anuccheda 69

1 That the spiritual world of Vaikuntha is eternal, full of knowledge and full of bliss is confirmed by the Supreme Personality of Godhead Himself in the following words (Srimad Bhagavatam 11.20.37):

"Those who seriously follow the methods of achieving Me that I have personally taught attain freedom from illusion and upon reaching My personal abode can at last perfectly understand the Absolute Truth."***

2 "Jnana-yoga, karma-yoga and bhakti-yoga are the spiritual paths (me pathah) mentioned here by the Lord. Because it is the most practical and effective at all times, places and circumstances, the devotees consider bhakti-yoga the best of all spiritual paths. The word 'ksemam' in this verse indicates that the Vaikunthaslokas are filled with the supreme auspiciousness of pure devotional service, and the words 'mat-sthanam paramam brahma viduh' indicate that the

great sages understand that the spiritual abode of the Lord is non different from the Lord Himself.
3 The spiritual world of Vaikunthaloka is described in the following statement of Srimad Bhagavatam (10.28.15-16):

"Reflecting in this way, the merciful and all-powerful Personality of Godhead showed His own planet, which is above the darkness of material existence, to the cowherd men of Vrndavana.*
4 "Thus Krsna showed them the effulgent, eternal, ever-existing spiritual sky, which is unlimited and full of knowledge. Great sages and saintly persons who have already surpassed the influence of the three material modes of nature are able to directly see that spiritual world."*
5 Both these quotations (Srimad Bhagavatam 11.20.37 and 10.28.14-15) clearly explain that the spiritual abode of Lord Krsna is beyond the influence of the material energy. The supposition that the word 'ca' (also) is understood, although not expressed in these verses, and that therefore these verses mean 'the abode of Lord Krsna and the spiritual world', and that therefore the abode of Lord Krsna is different from the eternal spiritual world, is an extremely forced and illogical misinterpretation of what is clearly said in these verses. That this abode of Lord Krsna is non different from the spiritual world of Vaikuntha is also confirmed by Srila Sridhara Svami, who explains in his commentary on this verse:

"The words 'tamasah param' in this verse indicate that the abode of Lord Krsna is beyond the darkness of material existence."

Anuccheda 70

1 The spiritual abode of Lord Krsna is further described by Srila Sukadeva Gosvami in these words (Srimad Bhagavatam 2.2.17-18):

"In that transcendental state of labdopasanti, there is no supremacy of devastating time, which controls even the celestial demigods who are empowered to rule over mundane creatures. (And what to speak of the demigods themselves?) Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature.*
2 "The transcendentalists desire to avoid everything godless, for they know that supreme situation in which everything is related with the Supreme Lord Visnu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into His heart."*
3 In this verse Srila Sukadeva Gosvami says: 'The transcendentalists desire to avoid (icchavah) everything godless (atat, dauratmyam), such as the useless speculations of the nyaya-logicians (neti neti), and the impersonalist fallacy that the Supreme Personality of Godhead and the individual jiva living entities are identical in all respects. Abandoning all these misconceptions, they embrace (upaguhya) the lotus feet (padam) of the supremely worshipable (arha) Personality of Godhead within their hearts (hrda) at every moment (pade pade). In this way the saintly devotees repose all their love in the Supreme Personality of Godhead and in no one else. Such devotees understand (amananti) the truth about the spiritual abode of the Supreme Lord Visnu (yat tad vaisnavam padam)".

By explaining that the devotees repose all their love in the Supreme Lord, this verse clearly refutes the misconception that the Absolute Truth is formless and

impersonal, for it is not possible to love a formless non person.
4 The impersonalists' idea that God is formless is clearly rejected by the author of the Mukta-phala-tika in his explanation of this verse, where he explains the relation between the demigods and the Supreme Personality of Godhead in the following words:

"As a king establishes places of residence for his different subjects, while He reserves the best residence for himself, so the Supreme Personality of Godhead establishes the residence of Brahma and all the other living entities within the universe, while His own residence is the best, for it is above (param) the influence of the material energy."

5 That the Supreme Personality of Godhead remains in His own glorious realm, the world of Vaikuntha, is confirmed by the following statements of the Sruti-sastra:

"Where does the Supreme Personality of Godhead reside? He resides in His own glorious abode."

Chandogya Upanisad 7.24.1

"Who can properly understand the Supreme Personality of Godhead who resides in His own transcendental abode?"

Katha Upanisad 1.2.25

Anuccheda 71

1 The rhetorical question "Who can properly understand the Supreme Personality of Godhead who resides in His own transcendental abode?" is answered in the following statement of Narada Muni to Maharaja Pracinabarhi (Srimad Bhagavatam 4.29.48):

"Those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one's own home, where the Supreme Personality of Godhead lives. Not being interested in their real home, they are illusioned and search after other homes."*

2 In this verse Narada says: "Those who are less intelligent (dhumra-dhiyah) accept (ahuh) the Vedic ritualistic ceremonies (vedam sa-karmakam) as all in all. They know of Svargaloka and the other planets of the material universe, but they do not know that the purpose of the Vedas is to understand one's own home (svam lokam) where (yatra) the Supreme Personality of Godhead (janardanah) lives."

Anuccheda 72

1 The presence of the Personality of Godhead in the spiritual world is also described in the following prayer spoken by the demigods to Lord Hari (Srimad Bhagavatam 6.9.32):

"O Supreme Personality of Godhead, O Narayana, O Vasudeva, original person! O most exalted person, supreme experience, welfare personified! O supreme benediction, supremely merciful and changeless! O support of the cosmic manifestation, sole proprietor of all planetary systems, master of everything and husband of the goddess of fortune! Your Lordship is realised by the topmost sannyasis, who wander about the world to preach Krsna consciousness, fully absorbed in samadhi through bhakti-yoga. Because their minds are concentrated upon You, they can receive the conception of Your personality in their fully

purified hearts. When the darkness in their hearts is completely eradicated and You are revealed to them, the transcendental bliss they enjoy is the transcendental form of Your Lordship present in the spiritual world. No one but such persons can realise You. Therefore we simply offer You our respectful obeisances."

2 In this passage of Srimad Bhagavatam the word 'tamah' may be interpreted to mean either 'material energy' or 'ignorance'. The word 'atma-loke' means 'the personal abode of the Supreme Lord'. That the Supreme Personality of Godhead resides in His own spiritual realm is again confirmed by the following statements of the Sruti-sastra:

"The spiritual world is the personal abode of the Supreme Personality of Godhead."

Brhad-aranyaka Upanisad 4.3.32

3 The spiritual realm of the Personality of Godhead is also described in the Pippalada-sakha:

"The subtle, transcendental, eternal abode of Lord Visnu is the best of all planets, and although everyone should know about it, it is generally not properly understood. Only the greatest yogi-philosophers understand the true nature of this abode of Lord Visnu.

4 The spiritual realm of Vaikuntha is also described in the Maha Narayana Upanisad (8.14):

"They who have renounced the material world enter the spiritual sky, which the Supreme Personality of Godhead has hidden from the gaze of the conditioned souls."

5 The transcendental abode of the Supreme Personality of Godhead is also described in the Nrsimha-tapani Upanisad (5.10):

"In the transcendental abode of the Supreme Personality of Godhead, the original author of the Vedic mantras, there is no suffering of any kind. In that abode neither the sun, moon or stars shine, the wind does not blow, death cannot enter, and there are no defects of any kind. That abode is blissful, eternal, peaceful and always full of all auspiciousness. The yogis meditate on that supreme abode, and the demigods headed by Brahma offer obeisances and prayers to that supreme abode. The yogis who travel to that supreme abode of the Lord never return to this material world."

6 The spiritual abode of the Supreme Personality of Godhead is also described in the following mantra of the Rg Veda:

"The saintly demigods continually gaze at Lord Visnu's transcendental abode, which is like a brilliant sun in the spiritual sky. The residents of that abode of the Lord are free from any defect, effulgent and always awake with all spiritual knowledge."

7 These Vedic passages describe the spiritual realm as the object of Lord Brahma's prayers, and they also say that once having entered that spiritual realm on never returns to the material world. This is a clear description of the planet of Lord Visnu. These descriptions do not apply to the impersonal Brahman effulgence, and therefore no one should interpret that these statements describe that impersonal Brahman. The Rg Veda's description of the planet of Lord Visnu is also corroborated by the following explanation of Visnu Purana (2.8.93-98):

8 "Above the planets of the seven sages, the Dhruvaloka planet is situated. Dhruvaloka is the splendid, transcendental abode of Lord Visnu. It is situated in

the spiritual sky, above both the upper and lower material planets.
9 "O brahmana, they who have renounced this material world, who control the mind and senses, and have become free from all material impurities and all past sinful and pious karmic reactions, reside in that transcendental abode.
10 "In that place there are no pious or impious karmic reactions, and nothing causes pain. Having gone to that place one never laments. That is Lord Visnu's supreme abode.
11 "Yamaraja, Dhruva Maharaja, and other demigod administrators of universal affairs, whose opulence is equal to that of the Lord Himself, reside in that spiritual realm. This is Lord Visnu's supreme abode.
12 "Whatever has been and whatever will be in the future, the entire material creation as well as all moving and non moving living entities are manifested from this spiritual world, just as the warp and woof of a loom creates a cloth. O Maitreya, this spiritual realm is the supreme abode of Lord Visnu.
13 "Thus unlimitedly expanded spiritual realm is like a great eye in the spiritual sky. It gives transcendental knowledge to the devotees. This is Lord Visnu's supreme abode."
14 The previously quoted statement of the Nrsimha-tapani Upanisad that "In the spiritual world the wind does not blow, the sun, moon and stars do not shine" means that there are no material wind, sun, moon or stars in the spiritual world. Spiritual sun, moon, stars and winds do, however, exist in the spiritual world, and this fact is supported by many statements of Smrti-sastra.
15 (The story of Maharaja Dhruva narrated in the Srimad Bhagavatam contains a very clear description of the Vaikuntha realm of Lord Visnu. We shall quote some of these verses to gain some understanding of that Vaikunthaloka. The first quotation explains why it was that Maharaja Dhruva, even though he had just directly seen the Supreme Personality of Godhead, nevertheless remained morose at heart.) Srimad Bhagavatam (4.2.29) explains:

"Maitreya Muni answered: Dhruva Maharaja's heart, which was pierced by the arrows of the harsh words of his stepmother, was greatly aggrieved and thus when he fixed upon his goal of life he did not forget her misbehaviour. He did not demand actual liberation from this material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind."*
16 Maharaja Dhruva laments in the following words (Srimad Bhagavatam 4.9.31):

"Alas, just look at me! I am so unfortunate. I approached the lotus feet of the Supreme Personality of Godhead, who can immediately cut the chain of the repetition of birth and death, but still, out of my foolishness, I prayed for things which are perishable."*
17 This verse records Dhruva Maharaja's dissatisfaction. He prayed for a very exalted position, and he received a benediction far excelling this original desire.
18 The exalted position attained by Maharaja Dhruva is described by Mahatma Vidura in the following words (Srimad Bhagavatam 4.9.28):

"Sri Vidura inquired: My dear brahmana, the abode of the Lord is very difficult to attain. It can be attained only by pure devotional service, which alone pleases the most affectionate, merciful Lord. Dhruva Maharaja achieved this position even in one life, and he was very wise and conscientious. Why, then, was

he not very pleased?"*

19 The exalted position attained by Maharaja Dhruva is described by the Supreme Personality of Godhead Himself in the following words (Srimad Bhagavatam 4.9.25):

"The Personality of Godhead continued: My dear Dhruva, after your material life in this body, you will go to My planet, which is always offered obeisances by the residents of all other planetary systems. It is situated above the planets of the seven rsis, and having gone there you will never have to come back again to this material world."*

20 This great benediction, Dhruva's liberation in the planet of Lord Visnu, is described by two associates of the Lord in the following words (Srimad Bhagavatam 4.12.26):

"Dear King Dhruva, neither your forefathers nor anyone else before you ever achieved such a transcendental planet. The planet known as Visnuloka, where Lord Visnu personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally."*

21 Maharaja Dhruva's good fortune is also described by Srila Suta Gosvami in the following words (Srimad Bhagavatam 4.13.1):

"Suta Gosvami, continuing to speak to all the rsis, headed by Saunaka, said: After hearing Maitreya Rsi describe Dhruva Maharaja's ascent to Lord Visnu's abode, Vidura became very much enlightened in devotional emotion, and he inquired from Maitreya as follows:

22 The the planet ruled by Dhruva Maharaja is an eternal Vaikuntha planet is confirmed by the following statement of Srimad Bhagavatam (5.22.17):

"Situated 8 800 000 miles above Saturn, or 20 800 000 miles above earth, are the seven saintly sages, who are always thinking of the well-being of the inhabitants of the universe. They circumambulate the supreme abode of Lord Visnu, known as Dhruvaloka, the polestar."*

23 This is also confirmed by the following statement of Srimad Bhagavatam (5.23.1):

"Sukadeva Gosvami continued: My dear King 1 300 000 yojanas (10 400 000 miles) above the planets of the seven sages is the place that learned scholars describe as the abode of Lord Visnu. The son of Maharaja Uttanapada, the great devotee Maharaja Dhruva, still resides as the life source of all the living entities who live until the end of creation. Agni, Indra, Prajapati, Kasyapa and Dharma all assemble there to offer him honour and respectful obeisances. They circumambulate him with their right sides toward him. I have already described the glorious activities of Maharaja Dhruva (in the Fourth Canto of Srimad Bhagavatam)."*

24 These quotations from Srimad Bhagavatam show that the Dhruvaloka planet is an eternal Vaikuntha planet, even though it is apparently situated within the jurisdiction of the material world. The situation of a liberated soul who lives within the material world is similar, as described in the Vedanta-sutra (4.4.19):

"Although situated within a material body, which goes through the six material transformations, a liberated soul is actually situated on the transcendental platform. He has nothing to do with the changing material world."

25 At the time of annihilation of the material universe, when all the material

planets perish, the Dhruvaloka planet is not destroyed, but merely becomes no longer visible tot he eyes of the conditioned souls. That Dhruvaloka is not destroyed at the time of cosmic annihilation is confirmed by Hiranyakasipu in the following words (Srimad Bhagavatam 7.3.11):

"By dint of my severe austerities, I shall reverse the results of pious and impious activities. I shall overturn all the established practices within this world. Even Dhruvaloka will be vanquished at the end of the millennium. Therefore, what is the use of it? I shall prefer to remain in the position of Brahma."*

26 In this way it may be understood that Dhruvaloka is an eternal Vaikuntha planet, even though it is manifested within the boundaries of the material world. This nature of Dhruvaloka is described in many different passages of the Sruti-sastra, and it is also described by Lord Siva in the following words (Padma Purana, Uttara-khanda 91.54.77):

27 "O Parvati, please listen to this description of the opulences of the material world and the opulences of the spiritual world, which is three fourths of the entire creation.

28 "The auspicious Viraja river flows between the material and spiritual worlds. This river is produced from the perspiration of the Personified Vedas.

29 "On the far shore of that Viraja river is the eternal, deathless, imperishable, unlimited, nectarean spiritual sky, which consists of three fourths of the entire creation.

30 "That imperishable spiritual realm is the abode of the Supreme Personality of Godhead. That realm is made of the transcendental mode of pure goodness, and it is more splendid than many millions of blazing suns.

31 "This spiritual world is full of all knowledge and free from all forms of destruction. It is limitless, eternal, effulgent, free from old age, and free from the various forms of material consciousness, including the states of material wakefulness and material sleep.

32 "This spiritual world is the abode of liberation, and it is full of all spiritual bliss. Nothing is equal or superior to it, and it is without beginning or end. It is supremely auspicious, and it glows with a golden effulgence.

33 "This spiritual world is wonderfully splendid, delightful and eternal, It is like a great ocean of transcendental bliss, and it is full of all transcendental attributes. This place is the supreme transcendental abode of Lord Visnu.

34 "That abode of Lord Hari is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.*

35 "This transcendental abode of Lord Visnu is perfect, eternal, and imperishable. No one can properly describe it, even if he had hundreds of millions of kalpas in which to speak.

36 "Neither brahma, the great sages, nor I have the power to describe the abode of Lord Hari. If one thinks he completely understands the abode where the infallible Supreme Personality of Godhead resides, then that person does not know the first thing about the Lord's abode.

37 "This abode of the Lord is very confidential and cannot be understood merely by studying the Vedas. Even the demigods who control the universe cannot properly understand it. If one does not understand this abode of the Lord, then what is the use of his chanting the Vedic hymns? If one does understand the abode of the Lord, then all the Vedic hymns become automatically manifest to

him.
38 “The demigods continually fix their gaze upon Lord Visnu’s infallible, imperishable, eternal, transcendental abode, which is like a brilliant sun shining in the spiritual sky.
39 “Although neither Brahma, Siva or any of the other demigods can enter this transcendental abode, the best of the yogis can at least see it by means of transcendental knowledge obtained from the Vedic literatures.
40 “Neither Brahma, the demigods, the great sages, nor I myself can completely understand this transcendental abode of the Lord. However, what little I have been able to understand by studying all the Upanisads, O saintly Parvati, I shall now relate to You.
41 “In the centre of Lord Visnu’s transcendental abode is a nectarean fountain named Subha. At this place are many long horned surabhi cows with their calves.
42 “In that splendid abode of Lord Visnu, who carries the Sarnga bow, and who is glorified by the devotees, are many glorious and auspicious surabhi cows.
43 “That eternal, pure realm of the Supreme Personality of Godhead is splendid as the sun. It is supremely effulgent and it exists beyond the darkness of the material world.
44 This eternal transcendental abode is always awake with spiritual awareness. In the topmost part of this spiritual abode eternal Lord Visnu and His consort Srimati Laksmi-devi reside.
45 Near Sri Sri Laksmi-Visnu, the two youthful sisters Bhu-sakti an Lila-sakti, who are very dear to the Lord, stay. Before them are the eternal Sadhyas and Visvedevas.
46 “Learned brahmanas awake with spiritual knowledge, even seeing whom brings all auspiciousness, glorify that splendid transcendental abode.
47 “The supreme abode of Lord Visnu is known by the name Moksa (liberation). They who become free from the bonds of repeated birth and death attain transcendental bliss in that supreme abode.
48 “Lord Visnu’s supreme abode is known as Moksa (liberation), because they who enter it never return to repeated birth and death in the material world. That supreme abode is also known by the names Param padam (Supreme Abode), Lingam (the form of the Lord), Amrta (The Immortal Nectar) and Visnu-mandira (the temple of Lord Visnu).
49 “Lord Visnu’s supreme abode is also known as Aksara (The Imperishable Abode), Paramam dhama (the Supreme Abode), Vaikuntha (the place where there is no anxiety), Sasvatam padam (The Eternal Abode), Nitya (The Eternal Abode), Parama-vyoma (the Spiritual sky), Sarvotkrsta (The Supreme Abode), and Sanatana (The Eternal Abode).
50 “The Supreme abode of the infallible Personality of Godhead has many other names also. I shall now describe in detail the nature of this supreme abode, which is three fourths of the entire potency of the Lord.”
51 Although many passages of Sruti and Smrti-sastra describe the Lord’s abode, they will not all be quoted here. The next quote will be from a conversation of Brahma and Narada recorded in the Jitanta-stotra of the Narada-pancaratra:
52 “The six planetary system named Vaikunthaloka is full of six transcendental opulences. They who are not devotees of Lord Visnu are not able

to enter that transcendental realm, which remains always untouched by the three modes of material nature.

53 “The Vaikuntha realm is full of eternally perfect liberated devotees of the Lord. That realm is very auspicious and beautiful, endowed with many assembly buildings, palaces, forests and gardens.

54 “The Vaikuntha realm is beautifully decorated with many trees, wells, lakes, and ponds. That non material realm is worshipped and glorified by the demigods. It is splendid as millions of suns.

55 The realm of Vaikuntha is further described in the following statement of Brahmanda Purana:

“The Vaikuntha realm is full of unlimited spiritual attributes.. It is full of supreme effulgence and it is very difficult to attain. It is incomparable and full of transcendental bliss. It remains invisible to the material senses of the conditioned souls.”

56 The Vaikuntha realm is also described in the following verses from the story of Mudgala related in the Itihasa-samuccaya:

“Above the planet of Brahma lies the eternal, effulgent, pure abode of Lord Visnu. Great sages know that abode as the Supreme Brahman.”

57 “Saintly devotees who devotedly engage in meditation and yoga, who have controlled the senses, and who are free from false-ego, material possessiveness, and material duality, attain that supreme abode.

58-59 “The who worship, remember and meditate on the infallible transcendental Supreme Personality of Godhead, who is known as Hari, Visnu, Krsna, Jisnu, Sanatana, Narayana, Aja, Deva, Visvaksena, and Caturbhuja, attain the Supreme Lord’s abode. This is the conclusion of the eternal Vedic literatures.”

60 Vaikunthaloka is described in the Skanda Purana in a conversation between Sanat-kumara and Markandeya Rsi in these words:

“O best of the brahmanas, one who is a devotee of Lord Visnu, and who decorates his body with the marks of the conchshell, disc, and other signs of the Lord, goes to Lord Visnu’s planet, which is not destroyed when the entire universe is consumed by flames.”

61 Someone may argue that the words ‘para-dhama’ and ‘sthana’ used in these quotations may be interpreted to mean the transcendental form of the Lord and the Lord’s abode. If we examine these verses in context we shall see this argument to be patently false. For example, when the Lord says: “The devotees attain My abode (sthana), which the sages know as the Supreme Brahman,” the ‘sthana’ must be taken to mean the Lord’s abode. Any other interpretation will be rejected by the intelligent reader.

62 If one were to argue that the word ‘ca’ (and) although not directly expressed in the statement param brahmeti yad viduh’ (The great sages know that abode as the Supreme Brahman) from the Itihasa-samuccaya, should be understood, and therefore the words ‘param brahma’ should not be taken as adjectives modifying the Lord’s abode, but as nouns referring the Supreme Godhead, then to this argument I reply that the word ‘loka’ (planet) is used in many places where it is clearly modified by the word ‘param brahma’, and that therefore in this instance it should also be understood in the same way. The words ‘pada’, ‘dhama’, ‘sthana’ and ‘loka’ all refer to the same thing; the abode of the Lord. When they are jointly used, as they are in the passages just quoted, they cast far

away any other possible explanation of what they actually mean. As the words 'bhagavan', 'hari' and visnu' refer only to the form of the Lord, and not to anything else in the same way these statements of the Padma Purana, Visnu Purana, and other Vedic literatures should be taken to describe only the abode of the Lord. They cannot be understood to describe the Lord's form. These passages of Vedic literature can be considered to appropriately describe only the Lord's abode for they say the object of their description is not attained by fruitive or non devotional work. In many other ways also the description presented in these passages can be considered to appropriately describe only the Lord's abode. On the other hand, the Lord's form is appropriately described in a particular way (for example; as holding a rod in His hand, etc.), radically different from the descriptions in these passages. An example of an appropriate description of the Lord's form may be found in Srimad Bhagavatam 6.9.32 quoted in Anuccheda 72. In this way, therefore, we may conclude that the passages quoted clearly describe the transcendental abode of the Supreme Personality of Godhead. They cannot be taken to describe His form.

Anuccheda 73

1 In this the Vaikuntha world is described. As the Supreme Personality of Godhead appears in many different forms, sometimes manifesting His opulences in full, and sometimes only manifesting part of His opulence, in the same way for each form of the Supreme Personality of Godhead there is a corresponding Vaikuntha planet. This is described in the Padma Purana, Uttara-khanda, and also in the following statement of Maitreya Rsi (Srimad Bhagavatam 3.19.31):

After thus killing the most formidable demon Hiranyaksa, the Supreme Lord Hari, the origin of the boar species, returned to His own abode, where there is always an uninterrupted festival. The Lord was praised by all the demigods, headed by Brahma."*

The word 'sadayitva' in this verse means 'after killing.'

2 That each form of the Lord has His own Vaikuntha planet is also confirmed in the Bodhayana-sastra, in the discussion of the Pavitraropa festival:

"One who worships Lord Nrsimhadeva by faithfully performing the Pavitraropa festival every year will become liberated. He will enter the transcendental planet where Lord Nrsimhadeva resides."

3 The planet of Lord Siva is described in the same way in the Vayu Purana:

"At the time of cosmic dissolution all the universes will be completely flooded by a great ocean.

4 "Waters of devastation will violently flood all the universes up, down, and in all directions.

5 "Great fires will then reduce all the planets into iron spheres, and then great hurricane winds will tear through all the universes.

6 "The unlimited unmanifested avyakta will first absorb the hurricane winds, and then it will absorb, one after another, the ether element, the five gross elements, and the mahat-tattva.

7 "The avyakta is an unlimited, unmanifested darkness. It is beginningless, endless, invisible, without any boundary, and free from any designation.

8 "Beyond this darkness, beyond the ether element, and beyond the boundary of the material universes is the Lord Siva's great transcendental abode, which even

the great demigods cannot approach. This is clearly described in the Sruti-sastra."

Anuccheda 74

1 As the Supreme Personality of Godhead sometimes manifests His transcendental form within the material world, so He sometimes manifests some of His transcendental abodes within the boundaries of the material realm. One instance of this is described by Srila Sukadeva Gosvami in these words (Srimad Bhagavatam 8.5.4-5):

"From the combination of Subhra and his wife, Vaikuntha, there appeared the Supreme Personality of Godhead, Vaikuntha, along with demigods who were His personal plenary expansions.*

2 "Just to please the goddess of fortune, the Supreme Personality of Godhead, Vaikuntha, at her request, created another Vaikuntha planet, which is worshipped by everyone."*

3 As the transcendental form of the Personality of Godhead is eternal and only enters the material world, although it is said to be 'born', so the Lord's eternal spiritual realm only enters the material world, although in this verse the word 'born' (jajne) is used. In these verses the word 'vaikuntha' means 'the son of Vaikuntha-devi' as well as 'the spiritual planets Brahma saw before the creation of the material universe (Srimad Bhagavatam 2.9.9-16).

4 That Vaikunthaloka is situated beyond the boundaries of the material universes filled with Svarga and other planets is confirmed by the following statement of Srimad Bhagavatam (8.19.11):

"Upon seeing that the residence of Lord Visnu was vacant, Hiranyakasipu began searching for Lord Visnu everywhere. Angry at not seeing Him, Hiranyakasipu screamed loudly and searched the entire universe, including the surface of the earth, the higher planetary systems, all directions and all the caves and oceans. But Hiranyakasipu, the greatest hero, did not see Visnu anywhere."*

Anuccheda 75

The devotees who serve Lord Vaikuntha as His direct associates are on the same transcendental platform as the Lord Himself, for without being equally transcendental they could not directly serve Him. This is confirmed by Vedic literature in these words:

"One who is not like the Supreme Lord cannot worship or serve Him."

That the eternal associates of the Lord do not have material bodies, senses, and life-airs, as the conditioned souls born in the cycle of samsara do, but instead have spiritual forms made of pure transcendental goodness, is confirmed by the following statement of Srimad Bhagavatam (7.1.35):

"The bodies of the inhabitants of Vaikuntha are completely spiritual, having nothing to do with the material body, senses or life air."*

Anuccheda 76

That the personal associates of the Lord are like their master is confirmed by the following statement of Srila Sukadeva Gosvami (Srimad Bhagavatam 6.9.28):

"Surrounding and serving the Supreme Personality of Godhead, Narayana, were sixteen personal attendants, decorated with ornaments and appearing exactly

like Him but without the mark of Srivatsa and the Kaustubha jewel. O King, when all the demigods saw the Supreme Lord in that posture, smiling with eyes like the petals of lotuses grown in autumn, they were overwhelmed with happiness and immediately fell down like rods, offering dandavats. Then they slowly rose and pleased the Lord by offering Him prayers."*

Anuccheda 77

The great devotees of the Lord obtain transcendental benefits that cannot be destroyed by time. This is described by Prahlada Maharaja in a prayer to Lord Nrsimhadeva (Srimad Bhagavatam 7.9.24):

"My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahma down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant."*

Anuccheda 78

1 The Vaikuntha planets and the liberated devotees who reside there are described in Padma Purana, Uttara-khanda:

"Countless bliss spiritual planets are in the spiritual sky, which is three fourths of the entire creation.

2 "All these spiritual planets are eternal, changeless, and free from the abominable material mode of passion. They are pure, and they have a golden effulgence bright as millions of suns.

3 "All these transcendental planets are all filled with Vedic knowledge and free from lust, anger, and other vices. On these planets reside great devotees whose only joy is the pure devotional service of Lord Narayana's lotus feet."

4 In these verses the word 'tri-pad-vibhuti' indicates the spiritual world beyond the material universes, and the word 'pada-vibhuti' indicates the material universes.

5 This is described in the Padma Purana, Uttara-khanda:

"The eternal spiritual world is three fourths of existence, whereas the temporary material world is only one fourth of existence.

6 "The Supreme Personality of godhead, whose form is eternal, auspicious, transcendental, infallible, delightful, and always youthful, resides in that supreme abode accompanied by His potencies Isvari-devi, Sri-devi and Bhumi-devi.

7 The Vaikuntha planets and material world are both described in Srimad Bhagavatam (2.6.18):

"The Supreme Personality of Godhead is the controller of immortality and fearlessness, and He is transcendental to death and the fruitive actions of the material world. O Narada, O brahmana, it is therefore difficult to measure the glories of the Supreme Person."*

8 This verse from Srimad Bhagavatam directly mentions the Lord's immortality and fearlessness, and the Lord's position of being always liberated from material influence is implied although not directly and the other two qualities only implied in the following statement of the Sruti-sastra (Svetasvatara

Upanisad 3.15):
“The Supreme Personality of Godhead is the original master of all immortality.”
The passage of Srimad Bhagavatam describes the Lord, the possessor of these qualities, (immortality, fearlessness, and liberation) whereas the passage from Sruti-sastra describes the qualities the Lord possesses.
9 Vaikunthaloka’s immortality is hinted in these words of Srimad Bhagavatam (2.9.9.):
“Vaikuntha is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence.”*
Vaikunthaloka’s blissfulness is hinted in these words of Srimad Bhagavatam (2.9.9):
“Vaikuntha is the supreme planet above all others.”*
10 That the Vaikunthaloka is eternal is also described in the following statement of Padma Purana (Uttara-khanda 255.77):
“The residence of Lord Visnu is eternal.”
11 That the Vaikuntha planets are completely free from all fear is hinted by the following statement of Srimad Bhagavatam (2.9.10):
“In the personal abode of the Lord there is no predominance of the influence of time.”*
12 This is also confirmed by the following statement of Srimad Bhagavatam (12.11.19):
“O brahmanas, the transcendental abode of the Lord is always free from all fear.”
13 That the abode of the Supreme Personality of Godhead is auspicious is hinted by Srimad Bhagavatam (2.9.10):
“The illusory external energy (maya) cannot enter the personal abode of the Lord.”*
Because it is completely free from the material modes, which turn one from the Lord, Vaikunthaloka should be understood to be a great reservoir of the auspiciousness of pure devotional service to the Supreme Lord.
14 That devotional service is the abode of all auspiciousness is confirmed by the Supreme Personality of Godhead Himself in the following words (Naradiya Purana):
“O best of the brahmanas, I grant to you unwavering pure devotional service unto Me. This devotional service is full of perfect transcendental bliss, and it is the reservoir of all auspiciousness.”
15 That the abode of the Lord is always liberated from material contact is confirmed by the Supreme Personality of Godhead Himself in the following words (Srimad Bhagavatam 11.20.37):
“My pure devotees attain liberation from matter by entering My transcendental abode.”
16 Taking shelter of secondary meanings of the words ‘amrta’ and ‘bhaya’ one may interpret them to mean ‘Janaloka and the other material planetary systems.’ This laboured misinterpretation is refuted by the use of the word ‘martyam’ (dying), which clearly indicates that these two words should be interpreted according to their primary meanings. This word (martyam) is explained by the Supreme Personality of Godhead Himself in the following words (Srimad

Bhagavatam 11.10.30):

"Even Brahma who possesses the supreme life-span of 311 040 000 000 000 years, is also afraid of Me."

17 In this verse (Srimad Bhagavatam 2.6.18), the word 'annam' means 'the results of fruitive actions', and the word 'atyagat' means 'Transcending the three material planetary systems, the Lord is present in the spiritual world.'

18 The word 'esah' means 'The Supreme Lord whose form is full of immortality and all other opulences', and the word 'duratyayah' means 'He whom the brahmacaris and other transcendentalists cannot understand or measure by the speculative powers of the mind."

19 In this way we have describe the eternal spiritual world, which is three quarters of all existence, and the material world, which is subject of destruction, and which is one quarter of all existence.

20 Lord Brahma again describes the opulence of the spiritual world, which is three quarters of all existence (Srimad Bhagavatam 2.6.19):

"The Supreme Personality of Godhead is to be known as the supreme reservoir of all material opulences by the one fourth of His energy in which all the living entities exist. Deathlessness, fearlessness and freedom from the anxieties of old age and disease exist in the kingdom of God, which is beyond the three higher planetary systems and beyond the material coverings."*

21 In this verse Brahma says: "The living entities, as well as death and other material qualities, exist within the material world which is one quarter of all existence (sthiti-padah). All the opulences of the Lord are distributed throughout the four quarters (padesu) of existence, including both spiritual and material worlds. The living entities (sarva-bhutani) including the personal associates of the Lord reside in all four quarters of creation (including both spiritual and material worlds)."

22 In this verse Lord Brahma describes the spiritual world which is three quarters of the creation. He says: "Deathlessness (amrtam), fearlessness (abhayam), and freedom from the anxiety of old-age and disease (ksemam) eternally exist (adhayi) in the kingdom of God, which is beyond (murdhasu) the three higher planetary systems, the material coverings and the three modes of material nature."

The material world is the creation's single-quarter part where death and various fruitive actions exist and above that is the three-quarters part, or the spiritual world, where there are deathlessness and other auspicious conditions. The spiritual and material worlds are described by the Rg Veda (10.90.3):

"Three quarters of existence is the eternal and perfectly opulent spiritual world."

The word 'divi', which means 'Vaikuntha', is the realm where all opulences, eternality, and other auspicious conditions exist. The auspiciousness described here refers to both Vaikuntha and its residents.

23 Brahma describes the other part of the four quarters of existence, the realm of the three material planetary systems, in these words (Srimad Bhagavatam 2.6.20):

"The spiritual world, which consists of three fourths of the Lord's energy, is situated beyond this material world, and it is especially meant for those who will never be reborn. Others, who are attached to family life and who do not strictly

follow celibacy vows, must live within the three material worlds."*
24 The word 'ca' (and) here means 'and for all those'. In this verse Brahma says: 'The spiritual world, which consists of three fourths (padas trayah) of the Lord's energy, is situated beyond (bahih) the material world (tri-lokyah)."

This is also explained in the Purusa-sukta (Rg Veda):

"The spiritual world is three fourths of the Lord's energy."

One may ask "Who resides in that spiritual world?" Brahma answers by saying: "The spiritual world is meant to be the residence of those who will never be reborn (aprajanam asramah)." This means the sannyasis, vanaprasthas and brahmacaris, or in other words, those who follow the vow of celibacy. Brahma describes the residents of the material world in these words: "Others (aparah), who are attached to family life (grha-medhah) and who do not strictly follow celibacy vows (abrhad-vratah), must live within (antah) the three material worlds (tri-lokyah)."
25 The Supreme Personality of Godhead is the master of both spiritual and material worlds, as Brahma explains to Narada (Srimad Bhagavatam 2.6.21):

"By His energies, the all-pervading Personality of Godhead is thus comprehensively the master in the activities of controlling and in devotional service. He is the ultimate maters of both nescience and factual knowledge of all situations."*
62 In this verse Brahma says: "The all-pervading (visvak) Personality of Godhead (purusah) is thus comprehensively the master (vicakrame) of the two destinations (srti) attained by the living entities."

One may ask: "What are these two destinations?' Brahma answers this question by saying: "These two destinations are the enjoyment of the fruits of karma (sasana) and transcending those fruits (anasane). Then he describes the method of overcoming the fruits of karma. The word 'avidya' here means 'the illusory potency maya' and 'vidya' means 'the spiritual potency'. The Lord is then described as the shelter (asrayah) of both potencies. It is said (Srimad Bhagavatam 2.6.22):

"From that Personality of Godhead, all the universal globes and the universal form with all material elements, qualities and senses are generated. Yet He is aloof from such material manifestations, like the sun, which is separated from its rays and heat."*

In this way creation may be divided into fourths, (three-fourths) possessing all opulence, and (one fourth), possessing partial opulence. (The verse quoted from Srimad Bhagavatam was spoken by) Brahma to Narada.

Anuccheda 79

1 The form of the Supreme Personality of Godhead, who is the master of the internal spiritual potencies, is manifest by the Lord's own potency. By a specific potency the wonderful variety of the Lord's many forms is manifested. Our evidence (for the description of the Lord's form) is given by the Four Kumaras in the next fourteen verses (Srimad Bhagavatam 3.15.37-50):
2 "At that very moment, the Lord, who is called Padmanabha because of the lotus grown from His navel and who is the delight of the righteous, learned about the insult offered by His own servants to the saints. Accompanied by His spouse, the goddess of fortune, He went to the spot on those very feet sought for by

recluses and great sages.*
3 “The sages, headed by Sanaka Rsi, saw that the Supreme Personality of Godhead, Visnu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes. As He came forward, accompanied by His own associates bearing all paraphernalia, such as an umbrella and a camara fan, the white bunches of hair moved very gently, like two swans, and due to their favourable breeze the pearls garlanding the umbrella also moved, like drops of nectar falling from the white full moon of ice melting due to a gust of wind.*
4 “The Lord is the reservoir of all pleasure. His auspicious presence is meant for everyone’s benediction, and His affectionate smiling and glancing touch the core of the heart. The Lord’s beautiful bodily colour is blackish, and His broad chest is the resting place of the goddess of fortune, who glorifies the entire spiritual world, the summit of all heavenly planets. Thus it appeared that the Lord was personally spreading the beauty and good fortune of the spiritual world.*
5 “He was adorned with a girdle that shone brightly on the yellow cloth covering His large hips, and He wore a garland of fresh flowers which was distinguished by humming bees. His lovely wrist were graced with bracelets, and He rested one of His hands on the shoulder of Garuda, His carrier, and twirled a lotus with another hand.*
6 “His countenance was distinguished by cheeks that enhanced the beauty of His alligator-shaped pendants, which outshone lightning. His nose was prominent, and His head was covered with a gem-studded crown. A charming necklace hung between His stout arms, and His neck was adorned with the gem known by the name Kaustubha.*
7 “The exquisite beauty of Narayana, being many times magnified by the intelligence of His devotees, was so attractive that it defeated the pride of the goddess of fortune in being the most beautiful. My dear demigods, the Lord who thus manifested Himself is worshipable by me, by Lord Siva and by all of you. The sages regarded Him with unsated eyes and joyously bowed their heads at His lotus feet.*
8 “When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.*
9 “The Lord’s beautiful face appeared to them like the inside of a blue lotus, and the Lord’s smile appeared to be a blossoming jasmine flower. After seeing the face of the Lord, the sages were fully satisfied, and when they wanted to see Him further, they looked upon the nails of His lotus feet, which resembled rubies. Thus they viewed the Lord’s transcendental body again and again, and so they finally achieved meditation on the Lord’s personal feature.*
10 “This is the form of the Lord which is meditated upon by the followers of the yoga process, and it is pleasing to the yogis in meditation. It is not imaginary but factual, as proved by great yogis. The Lord is full in eight kinds of achievement, but for others these achievements are not possible in full perfection.*
11 “The Kumaras said: Our dear Lord, You are not manifested to rascals, even though You are seated within the heart of everyone. But as far as we are concerned, we see You face to face, although You are unlimited. The statements

we have heard about You from our father, Brahma, through the ears have now been actually realised by Your kind appearance.*
12 "We known that You are the Supreme Absolute Truth, the Personality of Godhead, who manifests His transcendental form in the uncontaminated mode of pure goodness. This transcendental, eternal form of Your personality can be understood only by Your mercy, through unflinching devotional service, by great sages whose hearts have been purified in the devotional way.*
13 "Persons who are very expert and most intelligent in understand things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of less important benedictions like the material happiness of the heavenly kingdom.*
14 "O Lord, we pray that You let us be born in any hellish condition of life, just a long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautified when offered unto Your feet, and long as our ears are always filled with the chanting of Your transcendental qualities.*
15 "O Lord, we therefore offer our respectful obeisances unto Your eternal form as the Personality of Godhead, which You have so kindly manifested before us. Your supreme, eternal form cannot be seen by unfortunate, less intelligent persons, but we are so much satisfied in our minds and vision to see it."*
16 Now these verses will be discussed. Sridhara Svami explains the first of these verses (Text 2):

"This verse should be understood to mean: "The Supreme Lord, who is the delight of the righteous (arya-hrdyah), learned (vibudhya) about the insult (atikramam) offered by His own servants (svanam) who had checked the movements of the Four Kumaras, headed by Sanaka Kumara. Accompanied by the goddess of fortune, He went (yayau) to the spot (tasmin), quickly walking there (calayan) with His own feet (caranau)."

"The Supreme Lord thought: 'I will show My anger to these two gatekeepers because they have offended the sages who came to see My lotus feet. Laksmi-devi and I will both pacify the desireless sages by granting them many opulences.'"
17 In order to grant spiritual bliss to the Four Kumaras, whose pleasure was self-realisation, the Lord granted them the sight of His lotus feet. The Lord, whose superexcellent transcendental form is the abode of all eternity, knowledge and bliss, along with His pastimes-potency, the goddess of fortune, personally went to those sages. The word 'svanam' is used in the plural (and not the dual) in this verse, although it refers only to the two gatekeepers. It may be that the Lord took it that all His personal associates were responsible for the offense of these two, or it may be that the plural is used out of respect for the exalted gatekeepers. It should not be understood that the word 'svanam' is used here to refer to the four (Kumaras) sages. These sages were not intimate devotees of the Lord, as the gatekeepers of Vaikuntha were, and therefore the word "svanam" (His own servants) cannot appropriately refer to them.
18 The next five verses (Texts 3-7), describe the Supreme Personality of Godhead as He was seen by the Four Kumaras. They say: "The sages (te) headed by Sanaka Rsi saw the Supreme Personality of Godhead, Visnu, who was formerly

visible only within their hearts in ecstatic trance (sva-samadhi-bhagyam), had now actually become visible to their eyes (aksa-visayam)." This passage may also be interpreted to mean: "As a result of their previous meditation on the Lord in ecstatic trance (sva-samadhi), the four Kumaras (te) now obtained the opportunity to directly see the Supreme Lord with their own eyes. The Lord's own transcendental potency, which reveals the Lord's form to the intelligence and senses of His devotees, revealed the Lord's form to the four Kumaras. As the Kumaras had previously perceived the Lord in ecstatic meditation, in the same way they were now able to directly perceive the Lord, the sound of whose voice, and the touch, sight, taste and aroma of whose body are all full of complete eternity, knowledge and bliss. The Kumaras saw the Personality of Godhead as He is eternally manifested. As a result of their meditation on Him, the Kumaras were able to see the Personality of Godhead, who in various circumstances at various times is served with various articles of worship by His own personal associates filled with the intense bliss of pure love rising from directly seeing the great wonder of the charming sweetness of the Lord's form. In this way the Supreme Lord's potency of transcendental bliss reveals the role in the Lord's pastimes of the residents of Vaikuntha, who have attained the most desirable condition of life. The Lord's handsomeness which arouses great attraction and love in the hearts and minds of the Lord's associates is described in the three and a half verses (Texts 4-7) beginning with the word 'hamsa'. We may also note that the word 'kesara' used in this Text 3 means 'a necklace of pearls.'

19 The next verse (Text 4) says: "The Lord's affectionate and playful glancing (snehavaloka) and smiling (sumukham) granted benediction (prasada) to everyone (krtsna), including the two doorkeepers and the four Kumaras. The Lord is the abode (dhama) of all desirable (sprhaniya) qualities. The Lord's spiritual abode (atma-dhisnyam) of Vaikuntha, the abode of eternal, limitless, bliss, is the summit (cuda-manim) of all heavenly planets (svah). The Lord's broad chest (urasi) is the resting place of the goddess of fortune (sobhitaya sriya). The word 'subhagayantam iva' may also be interpreted to mean "The goddess of fortune rested on the Lord's chest as if she were a subhaga-ornament." The word 'iva' (like) is used to express the analogy in this statement.

20 The Vaikuntha realm is again described in these words (Srimad Bhagavatam 3.15.26):

"Thus the great sages, Sanaka, Sanatana, Sananda and Sanat-kumara, upon reaching the abovementioned Vaikuntha in the spiritual world by dint of their mystic yoga performance, perceived unprecedented happiness. They found that the spiritual sky was illuminated by highly decorated airplanes piloted by the best devotees of Vaikuntha and was predominated by the Supreme Personality of Godhead."*

21 The four Kumaras' departure from Vaikuntha is described in these words (Srimad Bhagavatam 3.16.27-28):

"After seeing the Lord of Vaikuntha, the Supreme Personality of Godhead, in the self-illuminated Vaikuntha planet, the sages left that transcendental abode.*

22 "The sages circumambulated the Supreme Lord, offered their obeisances and returned, extremely delighted at learning of the divine opulences of the Vaisnava."*

23 In the next verse (Srimad Bhagavatam 3.15.40 quoted in text 5) the words

'kancya' and 'vana-malaya' are in the instrumental case. In the verse after that (Srimad Bhagavatam 3.15.41, quoted in text 6) the word 'harata' means 'charming'. Having described the beauty of the Lord's garments and ornaments, Srimad Bhagavatam next describes the beauty of the Lord's form in the next verse (3.15.42, quoted in text 7). This verse says: "The exquisite beauty (bahu-sausthavadhyam) of Narayana was so attractive that it defeated (upasrstam) the pride (utsmitam) of the goddess of fortune (indirayah) in being the most beautiful. The Lord's great beauty was many times magnified by the intelligence (dhiya) of His devotees. The Lord was thus glorified by the devotees because His transcendental form was full of unlimited beauty, opulence, and charming qualities (bahu-sausthavadhyam)."

24 At this point someone may ask: "How is it possible that the confidential treasure o the Lord's transcendental beauty is so great that it exceeds the beauty of Laksmi-devi, the goddess of fortune. Is it not true that there is no beauty greater than Laksmi's?

Brahma answered this question by describing the unequalled supremacy of the Lord's beauty. Brahma says: "The Supreme Lord who thus manifested His transcendental form is worshipable (angam bhajantam) by me (mahyam), by Lord Siva, and by all of you."

25 That the Supreme Personality of Godhead's beauty and opulences are unequalled in all circumstances is confirmed by Sripada Yamunacarya in the following words (Stotra-ratna 13):

"O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequalled and unsurpassed are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."*

26 That the Supreme Lord may be seen by pure devotional service is described in the Sruti-sastra:

"Pure devotional service leads one to the Supreme Personality of Godhead. Pure devotional service enables one to see the Supreme Personality of Godhead."

In this verse (Srimad Bhagavatam 3.15.42, quoted in text 7) it is said: "The four Kumaras regarded (niriksya) the Supreme Personality of Godhead with unsated (na vitrpta) eyes (drsah) and joyously (muda) bowed (nemuh) their heads (kaih) at His lotus feet."

27 Sripada Sridhara Svami comments on the next verse (Srimad Bhagavatam 3.15.43, quoted in Text 8):

"The bliss of devotional service to the Lord is greater even than the bliss of directly seeing the Lord. This is described in this verse, where Lord Brahma says: "When the breeze (vayuh) carrying the aroma (makaranda) of tulasi leaves (tulasi) from the toes of the lotus feet (padaravinda-kinjalka) of the Personality of Godhead (tasya) entered the nostrils (sva-vivarena) of those sages, they experienced a change (sanksobham) both in body (tanvoh) and mind (citta), even though they were attached to the impersonal Brahman understanding (aksara-jusam)." The change of body experienced by the four Kumaras was the ecstatic symptom of hairs on the body standing up, and the change of mind they experienced was intense happiness in the mind."

28 The phrase 'padaravinda-kinkajlka-misra-tulasi' in this verse may be

interpreted to mean 'the aroma of the tulasi leaves and the aroma of the toes of the lotus feet of the Supreme Personality of Godhead', or again it may also be interpreted to mean 'the aroma of the Lord's feet, and the aroma of the lotus flowers and tulasi leaves from His garland.' The breeze carried these aromas, mixed with the aroma of the Lord's transcendental limbs. Carried by the breeze, these combined aromas agitated the minds and bodies of the four Kumaras.

29 In the next verse (Srimad Bhagavatam 3.15.44, quoted in text 9, Lord Brahma respectfully describes the reason the four Kumaras felt transcendental ecstasy. Brahma says: "The Lord's beautiful face (vadana) appeared to them (te vai) like the inside (kosam) of a slightly blossomed blue (asita) lotus (padma). After seeing (udviksya) the face of the Lord, the sages were fully satisfied (labdhasisah), and when they wanted to see Him further, they looked down the nails (nakha) of His lotus feet (anghri-dvanvam) which resembled rubies (aruna-mani-srayanam). Thus they viewed (aveksya) the Lord's transcendental body again and again (punah)."

Because the four Kumaras were not able to see the beautiful features of all the Lord's transcendental limbs at the same time, they meditated on the Lord's form, and in that meditation they were able to see all the Lord's transcendental limbs simultaneously. The four Kumaras thought: "How will we be able to see all the beautiful features of the Lord simultaneously?" Longing to seethe Lord in this way they meditated on Him. This meditation on the Lord increased their ecstatic love for Him. By this meditation the four Kumaras attained ecstatic love for the Supreme Personality of Godhead.

30 In the next verse (Srimad Bhagavatam 3.15.45 quoted in text 10) Lord Brahma says: "This human-like (pumsam) form (vapuh) displayed (darsayanam) by the Lord is respectfully meditated upon (matam) by Brahma and all the great demigods (bahu)."

The form mentioned here is the guna-avatara Visnu, who is manifested from the purusa-avatara Garbhodakasayi Visnu. Lord Visnu is no different from His transcendental form, unlike Brahma and the other demigods who have external material forms different from their spiritual identities.

Lord Brahma continues: "The Lord is full of His own beginningless, self-manifested, eternal (autpattikaih) opulences (siddhaih) such as the eight opulences (beginning with anima-siddhi) achieved by yoga-practice (asta-bhogaih). Because the Lord is full of these transcendental opulences, the four Kumaras glorified (samagrnan) Him with many prayers."

31 In the next verses (Srimad Bhagavatam 3.15.46-50 quoted in texts 11-15) the four Kumaras offer prayers to the Lord, expressing their heart-felt feelings of love for Him. The phrase 'aksara-jusam' (the four Kumaras had previously been attached to the impersonal Brahman understanding) is explained by the Kumaras in the following words:

"O Lord, that You are eternally manifest as the impersonal Brahma is neither very wonderful nor very significant. Your actually important feature is Your personal form, which Your own transcendental potency is now enabling us to see. How fortunate we have become now to be able to see You face to face (naya-mulam). O Lord, You are not manifested (antarhitah) to the rascals (duratmanam), even though You are seated (gatah) within the heart (hrdi) of everyone. But as far as we are concerned (nah), we see You face to face (nayana-

mulam raddhah), although You are unlimited (ananta)."

That one may see the Supreme Lord face to face by engaging in His devotional service is also confirmed in Vedanta-sutra (3.2.24):

"By engaging in devotional service one may become eligible to directly see the Supreme Personality of Godhead face to face, and one may be able to understand Him with the mind and perceive Him within the heart by the process of meditation."

This is also confirmed in Katha Upanisad (2.1.1):

32 "Generally speaking, no one can see the Supreme Personality of Godhead, who is beyond the grasp of the material senses. However, one who is intelligent and saintly, and who aspires for liberation, can turn his eyes from matter and become able to see the Supreme Personality of Godhead residing within his heart as the Supersoul."

33 Because the Kumaras had heard about the Supreme Personality of Godhead from their father, Lord Brahma, they became eligible to see the Lord face to face. This is confirmed by the Kumaras in these words (Srimad Bhagavatam 3.15.46, quoted in text 11):

"The first statements we have heard about You (anuvarnita-rahah) from our father Brahma (pitra) through the ears (karna-vivarena) have now been actually realised by Your kind appearance (guham gato nah...bhavad-udbhavena)."*

34 At this point Lord Narayana may object: "Is it not so that because your father taught you the Absolute Truth is invisible and very secret, and because I am now openly visible before your eyes, therefore I cannot be that Absolute Truth but must be something else."?

The four Kumaras reject the idea that Lord Narayana is different from the Absolute Truth. They say (in the next verse, text 12): "We know that You are the Supreme Absolute truth, the Personality of Godhead."

35 The Kumaras says: "O Supreme Personality of godhead (bhagavan), we know (vidama) that You are the Supreme Absolute Truth (param atma-tattvam), whose form is spiritual."

Lord Narayana then may ask: 'How do you know?' The Kumaras then reply: "We know because You have now (samprati) manifested before us Your transcendental form in the uncontaminated mode of pure goodness (sattvena). Until this moment we did not understand You, but now that we can directly see You, we have concluded that You are the Supreme. You appear before the spiritual eyes of us who are pure in heart. You are not visible to ordinary material eyes."

The Kumaras continue: "You are not known by transcendental knowledge (if it is devoid of love for You). You have created (racayantam) our love (ratim) for You, for otherwise we would not be able to love You. To the self-realised sages who are free from pride and false-ego, but who have no love for You, You appear as the splendid Brahman effulgence. There is a specific spiritual path by which one attains love for You."

The Kumaras then describe that specific path. They say: "Your mercy is the spiritual practice by which Your spiritual form becomes manifest. By Your mercy (anutapa-viditaih) and by unflinching devotional service (drdha-bhakti-yogaih), one understands You. This spiritual practice is also genuine humbleness, by which one understands unflinching pure devotional service.

Lord Narayana may ask: "What are the people who understand Me like?"

The Kumaras then answer: “They are without attachment and are free from material bondage (udgranthayah). They are not interested in material life (viragah).”

In this way these four verses (Srimad Bhagavatam 3.15.47-50) describe pure devotion and love for the Supreme Personality of Godhead.

36 Although previously the Kumaras thought themselves non different from the Supreme, now, influenced by the pastimes of the bliss potency of the Lord’s transcendental form, they understand they are different from the Supreme and they pray for pure devotional service. In the next verse (Srimad Bhagavatam 3.15.48, quoted in text 13), they describe the intense happiness of the devotees of the Lord. The phrase ‘atyantikam prasadam’ means ‘the benediction of impersonal liberation’ and the phrase ‘kimv anyat’ means ‘to say nothing of the material happiness of Indra and the other demigods.”

37 In the next verse (Srimad Bhagavatam 3.15.49, quoted in text 14) the Kumaras confess their own offense and pray for pure devotional service. They say: “O Supreme Personality of Godhead, before now we did not commit any sin, but now that two of Your devotees are cursed on our account, we have committed all sins. Therefore, let us (nah) be born (bhavah) in any hellish condition of life (nirayesu).”

38 They who understand the Supreme Personality of Godhead, however, never suffer a hellish life. This is described in Vedanta-sutra (4.1.13): “When one understands the Supreme Personality of Godhead the sins of both past and present are all destroyed. This is so because it is described in the Upanisads.” In this way they who understand the Supreme Personality of Godhead becomes excused from many great sins that would otherwise have cast them into a hellish condition of life. This fact shows the all-wonderful glory of the Supreme Lord, which Srimad Bhagavatam describes in the words (1.17.10): “The Lord possesses transcendental qualities.”

39 The Kumaras plead: “Let us be born in hell. We do not mind. We are not afraid of hell. (Our only request is that) we may never have the misfortune of becoming averse to You. (We are not afraid) if our hearts and minds (cetah) are always engaged in the service (rameta) of You lotus feet (padayoh). We will be like bumblebees that taste only the sweetness of Your lotus feet and our words will be engaged in describing our direct perception of You, the Supreme Personality of Godhead.” Hearing their heart-felt plea, the Supreme Lord forgave their offense to His devotees. By His wish their offense faded into non existence. In this way the passage should be understood.

40 In these two verses (Srimad Bhagavatam 3.15.49-50, quoted in text 14 and 15) the Kumaras say: “Because it is not impossible to serve You in hell, for us, who desire only devotional service, hell is better than impersonal liberation (where it is not possible to serve You). Our devotional service to You is the very wonderful success of our lives.

In the next verse (Srimad Bhagavatam 3.15.50, quoted in text 15) the Kumaras says: “You do not appear before less intelligent persons (anatmanam), who do not have unalloyed devotion for You, although You have appeared before us (it pratitah). We offer (vidhema) our respectful obeisances (namah) to You (tasmai).

41 The four Kumaras are the spiritual masters of all other spiritual masters

perfect in knowledge. They are the spiritual masters of the great paramahamsa sages. This is described by Sri Amsuman in the following words (Srimad Bhagavatam 9.8.23):

"O my Lord, sages freed from the influence of the three modes of material nature - sages such as the four Kumaras (Sanat, Sanaka, Sanandana and Sanatana) - are able to think of You, who are concentrated knowledge. But how can an ignorant person like me think of You?"***

42 The exalted position of the four Kumaras is also described by Lord Brahma in these words (Srimad Bhagavatam 1.7.5):

"To create different planetary systems I had to undergo austerities and penance, and the Lord, thus being pleased with me, incarnated in four sanas (Sanaka, Sanatkumara, Sanandana, and Sanatana). In the previous creation the spiritual truth was devastated, but the four sanas explained it so nicely that the truth at once became clearly perceived by the sages."*

43 The Kumaras are also glorified in Chandogya Upanisad (7.26.2):

"To a person whose heart is cleansed of all impurity Lord Sanat-kumara reveals the Absolute Truth, who is beyond the darkness of ignorance."

44 For a transcendentalist who has not yet attained the perfectional stage of spiritual realisation, anima-siddhi and the other mystic powers are obstacles to his progress. For the transcendentalist who has already attained perfection of spiritual realisation, however, they are not obstacles. This is explained by Lord Kapiladeva in these words (Srimad Bhagavatam 3.28.38):

"The body of such a liberated yogi, along with the senses, is taken charge of by the Supreme Personality of Godhead, and its functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in samadhi, the highest perfectional stage of yoga, does not accept the by-products of his body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream."*

45 Although they were transcendentalists free the illusion of duality created by the modes of material nature, (because they were impersonalists) by the Supreme Personality of Godhead's desire, which can do any impossible thing, the Kumaras were still filled with anger and other vices (as was seen in their anger directed to the gatekeepers of Vaikuntha). Although they were impersonalists always plunged in the bliss of impersonal Brahma, (they became personalists, devotees by contact with the Lord Himself) as is described in Srimad Bhagavatam 3.15.43-45 (quoted in texts 8-10).

46 In other places also it is said that the hearts of those who are actually advanced in spiritual life (the devotees) are not disturbed by material imperfections. In Srimad Bhagavatam (7.15.35) Narada Muni says:

"When one's consciousness is uncontaminated by material lusty desires, it becomes calm and peaceful in all activities, for one is situated in eternal blissful life. Once situated on that platform, one does not return to materialistic activities."*

47 In this way the impersonalist Kumaras became attracted to the bliss of the Supreme Personality of Godhead. Other impersonalist atmaramas also became attracted to the Lord and became devotees. In the scriptures is the example of Srila Sukadeva Gosvami (Srimad Bhagavatam 12.12.69):

"Let me offer my respectful obeisances unto my spiritual master, the son of

Vyasadeva, Sukadeva Gosvami. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realisation and was living in a secluded place, giving up all other kinds of consciousness, he became attracted by the most melodious pastimes of Lord Krsna. He therefore mercifully spoke the supreme Purana, known as Srimad Bhagavatam, which is the light of the Absolute Truth and which describes the activities of Lord Krsna."*

48 At this point someone may ask: "Do the activities of devotional service follow popular custom or the ancient samskara rituals?" The answer is given: Neither of them. Devotional service is beyond the material sphere. Here the example of an intoxicated person who cannot understand whether he is wearing clothing is given in Srimad Bhagavatam (3.28.37):

"Because he has achieved his real identity, the perfectly realised soul has no conception of how the material body is moving or acting, just as an intoxicated person cannot understand whether or not he has clothing on his body."*

49 Another example of the devotees' aloofness from material desire is seen in the following statement (Srimad Bhagavatam 3.15.12):

"Lord Brahma said: My four sons Sanaka, Sanatana, Sanandana and Sanat-kumara, who were born from my mind, are your predecessors. Sometimes they travel throughout the material and spiritual skies without any definite desire."*

The Kumaras were absorbed in thought of the Supreme Personality of Godhead.

50 The devotees' attachment to the Lord is described in Srimad Bhagavatam (3.15.37):

"The Lord's feet are sought for by recluses and great sages."*

The devotees overcome any obstacle fate may place between them and the Lord.

51 The devotees are also described in these words (Srimad Bhagavatam (5.3.11):

"Dear Lord, all the great sages who are thoughtful and saintly persons incessantly recount Your spiritual qualities. These sages have already burned up all the unlimited dirty things and, by the fire of knowledge, strengthened their detachment from the material world. Thus they have attained Your qualities and are self-satisfied. Yet even for those who feel spiritual bliss in chanting Your attributes, Your personal presence is very rare."*

In this prose passage the devotees' exclusive faith in the Lord is described.

52 The devotees are again described in these words (Srimad Bhagavatam 12.12.69):

"The devotees' hearts are attracted to the charming pastimes of the invincible Supreme Personality of Godhead."

53 The sight of the Lord gives great pleasure to the devotees. The Kumaras say (Srimad Bhagavatam 3.15.50):

"O Lord, we therefore offer our respectful obeisances unto Your eternal form as the Personality of Godhead, which You have so kindly manifested before us. Your supreme, eternal form cannot be seen by unfortunate, less intelligent persons, but we are so much satisfied in our mind and vision to see it."*

54 Someone may say that although, as the previous verse said, the Lord brings happiness to the eyes, the Lord himself is aloof and does not love anyone. This is

not true, for another verse (Srimad Bhagavatam 3.15.39) says:

"The Lord's affectionate smiling and glancing touch the core of the heart."*

55 Because the Supreme Personality of Godhead (bhagavan) attracts and delights the impersonalists and other transcendentalists, the spiritual substance named Brahman should be understood to be actually a feature of Lord Bhagavan. The Kumaras are an example of impersonalists who became attracted to Lord Bhagavan (Srimad Bhagavatam 3.15.43):

"When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."*

56 Beyond the bliss of Brahman is a more intense stage of spiritual realisation where one is filled with wonderful bliss by gazing at the wonderful limbs of the Supreme Personality of Godhead. It is not appropriate to say otherwise. This bliss is a manifestation of the Lord's own pastime potency.

57 At this point someone may protect: "Is it not so that because the bliss of Bhagavan is limited to a specific form, therefore the bliss of the formless, and therefore unlimited, Brahman is greater? Brahman appears in the thoughts of a person situated in pure goodness. When Bhagavan is manifested in the most pure form of the mode of goodness, then it becomes one with Brahman. In this way the truth of Bhagavan becomes manifested. In this way it is said that impersonal Brahman and the form of the Bhagavan are one and the same. In whatever form Brahman is manifest, the same formless bliss is present. That bliss does not have the slightest scent of a relationship with any specific form. That bliss is caused by meditation on the impersonal Brahman. Therefore, in the light of this evidence, how can it be said that the Absolute truth has a form?

58 In your opinion you have said that the impersonal Brahman appears in the thoughts of one who is pure and that by abandoning all partial, imperfect conceptions of God, and by becoming enlightened with genuine spiritual knowledge, the impersonal Brahman, the complete, final aspect of the Absolute Truth, becomes manifest.

It is because of your incomplete knowledge and your attachment to the impersonal idea of God that you do not accept the truth that God has form and qualities. When you say the form and qualities of the Supreme Personality of Godhead are manifestations of the mode of pure goodness, what do you mean? Do you mean that they are transformations of the mode of pure goodness or have a large quantity of the mode of pure goodness. The first proposal, that they are transformations of the mode of pure goodness is clearly not true, for it has already been explained that it is not possible for something to be a transformation of the mode of goodness without some mixture of the mode of passion. The second proposal, that they have a large quantity of the mode of pure goodness, is also not true for that statement would imply that some other modes are also present and the goodness is not pure, but mixed with other modes. This idea makes meaningless the word 'visuddha' (pure) in the Srimad Bhagavatam (10.2.34) statement 'sattvam visuddham srayate bhavan sthitau' (O Lord, You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature).*

At this point our opponent may say: 'All right, the form and qualities of the

Supreme Personality of Godhead are in the mode of pure goodness, but they are certainly not spiritual. That is not possible. You can forget about thinking that they are different from the material energy."

To this I reply: If the sages see the spiritual nature present in the mode of perfectly pure goodness, then your argument is refuted because the inference you make is not valid.

59 The four Kumaras affirm that the form of the Supreme Personality of Godhead is spiritual in these words (Srimad Bhagavatam 3.15.38):

"The sages, headed by Sanaka Rsi, saw that the Supreme Personality of Godhead, Visnu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes."*

In this quote the direct perception of the Supreme Personality of Godhead is described and the ideas that the Absolute Truth is invisible to all eyes, the pure goodness of the Lord's form is material, the Lord's form is a transformation of the mode of goodness and the Lord's form has a large quantity of the mode of goodness, are all refuted. The truth, as has already been described, is that the Lord's form is self-manifest, that is, manifest by the mode of pure goodness. In this way the ideas that the Lord's form is material or that the Lord has no form, are both refuted and the wonder of the bliss of the direct perception of the Lord's form is clearly established. In this way, by the description of the direct seeing of the Lord's form and by the description of the Lord's handsomeness, the truth that the Lord's form is pure transcendental goodness is clearly proved.

60 In the words 'The sages gazed at the form of the Lord with unsated eyes' Srimad Bhagavatam (3.15.42) confirms the transcendental nature of the Lord's form by explaining that the sages could never become sated by gazing at the Lord's form.

61 In the passage beginning with the word 'ca' (and) (Srimad Bhagavatam 3.15.41-42) it is seen that the breeze carrying the aroma of the Lord's lotus feet defeats the impersonal Brahman. If this were not so, then in both these passages the formlessness of the happiness of impersonal Brahman would have been described (and not the form of the Lord) and the word 'aksara-jusam' (attached to the impersonal Brahman understanding) would be replaced by the word 'vidya-jusam' (attached to transcendental knowledge). This is so because these two rival conceptions (the personal and impersonal definition of God) are mutually exclusive. In this way it may be understood that, just as Vasistha Muni easily conquered the slightest possibility of grieving over the death of his sons, so the bliss of the slightest glimpse of the personal form of the Supreme Personality of Godhead easily conquers the happiness of perceiving the impersonal Brahman. In this way the arguments of the impersonalists are refuted.

Srila Sridhara Svami comments here (3.15.43):

"The bliss of serving the Lord is greater even than the bliss of directly seeing Him."

This explanation (by Sridhara Svami) is certainly a source of great wonder.

62 For this reason the Kumaras offer the following wonderful prayer (Srimad Bhagavatam 3.15.49):

"O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as

tulasi leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."*

63 The Nyaya-sastra says: "If honey is nearby, why go to a mountain to search for it?" There is no need to search for another, a more complicated, less obvious explanation for all this. The meaning is clear.

64 In these verses it is not stated that the jivas are non-different from the Supreme Personality of Godhead, but rather, the opposing view, that they are different, is clearly given. For example, in Srimad Bhagavatam (3.15.42) it is said:

"The sages regarded Him (the Lord) with unsated eyes and joyously bowed their heads at His lotus feet."*

Also, the Kumaras say (Srimad Bhagavatam 3.15.49):

"O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."*

In these passages is seen the happiness of pure devotional service, where the devotee offers respectful obeisances to the Lord and knows that he is different from the Lord. All of this, of course is the opposite (of the impersonal view, where one thinks himself one with the Lord). The impersonalists' view is an illusion of the worst kind and the happiness of impersonal realisation is also an illusion. Because they are filled with knowledge of the truth, the devotees do not misunderstand this illusory happiness, thinking it something other than it is. the spiritual pastimes of the Lord, however, are, manifested from His personal, internal potency, which is perfect and completely different from the happiness of impersonal Brahman.

65 The devotees' conception of liberation, where one becomes free from all material designations and understands the Supreme Personality of Godhead, is the truth. It is better than the impersonalists' conception of liberation, where, staying in the material world, one sees everything as a reflection of Brahman. This is confirmed by the four Kumaras in these words (Srimad Bhagavatam 3.15.48):

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."*

From this we may understand that a devotee does not consider one status of material life better than another.

66 That the wonderful liberation of the devotees is better than the varietyless Brahman liberation of the impersonalists is confirmed by Srimad Bhagavatam (3.15.48):

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."*

From this we may understand that the Supreme Personality of Godhead, the master of wonderful internal potencies, has a form of transcendental bliss. That the wonder of the pastimes and potencies in His form is more significant than the impersonal Brahman is confirmed by the personal experience of the wise. This is described in Srila Sridhara Svami's commentary on Srimad Bhagavatam (10.87.21):

"Giving up their material bodies, the devotees become liberated and worship the Lord by enjoying transcendental pastimes with Him."

This is also described in Nrsimha-tapani Upanisad (2.4):

"All the demigods, brahmavadis, and sages who aspire for liberation, meditate on the Supreme Personality of Godhead."

The word 'brahmavadi' here means 'the spiritual masters of the impersonalists."

This is also described in Mahabharata:

"Lord Krsna is worshipped by liberated souls free from illusion."

67 This is also described in Bhagavad-gita (18.54):

"One who is thus transcendentally situated at once realises the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me."*

68 This is also confirmed by the following statement of Sruti-sastra quoted in Sripada Madhvacarya's commentary on Mahabharata:

"The devotional service performed by liberated souls is full of eternal bliss."

This is also confirmed by Vedanta-sutra (4.1.12):

"After liberation the process of devotional service continues."*

This is also confirmed in the following statement of Suparna-sruti quoted in Sripada Madhvacarya's commentary:

"One should always worship the Supreme Personality of Godhead. Even after attaining liberation one should continue to worship Him. The liberated souls worship Him."

69 This is also confirmed by the following statement, where, discussing Prahlada Maharaja, Bali Maharaja and other great devotees, Sri Visnu Purana (2.5.7) says:

"Even when placed in hell, what liberated soul does not continue to love the Supreme Personality of Godhead?"

Anuccheda 80

1 All goals of life are situated within the form of the Supreme Personality of Godhead. This is described in Srimad Bhagavatam (5.3.7-8) where the rtvig priests say to Lord Yajna-purusa:

"We have engaged in Your worship with many things and have offered sacrifices unto You, but we think that there is no need for so many arrangements to please Your Lordship. All of life's goal and opulences are directly, self-sufficiently, unceasingly, and unlimitedly increasing in You at every moment. Indeed, You are unlimited enjoyment and blissful existence itself."*

2 Srila Sridhara Svami comments:

"This verse says 'All of life's goals and opulences (purusartha) are directly (anasa), self-sufficiently (atmanah), increasingly and unlimitedly (asesa)

increasing (bobhuyamana) in You (svarupa) at every moment (anusavanam). Indeed, You are unlimited enjoyment and blissful existence itself.'"*
3 This is also described in Chandogya Upanisad (3.14.2):
"The Supreme Personality of Godhead is all desires, all fragrances, all tastes."

Anuccheda 81

1 Brahman and Bhagavan are both the same Supreme. Although They are considered separately, the descriptions of the experiences of the wise confirm that They are one. They are one truth described in two words. They are not in fact different.
2 Still, the difference between Them is not only in name but also in appearance. The Supreme thus manifests Himself in two ways according to two different views and in these two ways He is worshipped. Because both of these views are true it should not be thought that one of these views is true and the other is an illusion. Because (the scriptures affirm that) They are not partial transformations of the potency of something else, Brahman and Bhagavan are not two different transformations of a single original substance. From this view it is understood that Brahman and Bhagavan are both the same and different. The view that They are only the same is the result of not carefully examining Them both. They are different. The first difference is that Brahman only stays in one place. The second difference is that Brahman is devoid of any variety. A conception of something that cannot describe its qualities is an incomplete conception. The conception of Brahma is like that. A conception of something that describes its many wonderful qualities is a complete conception. The conception of the form of Bhagavan is like that.
3 The meaning of this is that because there are different levels of spiritual realisation, there are also different levels of manifestation of the Supreme. There are two reasons the great Srimad Bhagavatam was manifested. These two reasons are explained in the following six verses (Srimad Bhagavatam 1.5.4,7,8,12,37,38):
4 Sri Narada said: You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?*
5 "Like the sun, your goodness can travel everywhere in the three worlds and like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervasive Supersoul. Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows.*
6 Sri Narada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless.*
7 "Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the service of the Lord?*
8 "Let us all chant the glories of Vasudeva along with His plenary expansions Pradyumna, Aniruddha and Sankarsana.*
9 "Thus he is the actual seer who worships, in the form of transcendental

sound representation, the Supreme Personality of Godhead, Visnu, who has no material form.

10 These many different verses (Srimad Bhagavatam 1.5.4-7, 8, 12, 37, 38 quoted in texts 4-9) have been discussed here only briefly and not at length. Srila Sridhara Svami comments on the first of these verses:

"This verse means 'You (tvaya) have fully delineated (jijnasitam) the subject of impersonal Brahman (brahma), which is eternal (sanatanam), as well as the knowledge derived therefrom (vicaritam). Why should you be despondent (socasi) in spite of all this (tathapi)?'"

11 Srimad Bhagavatam 1.5.7 (quoted in text 5) means 'Because you are empowered by Lord Visnu, like the sun your goodness can travel everywhere in the three worlds, and like the air you can penetrate the internal region of everyone. You are the witness who knows what is inside the hearts of all living beings. You know all that happens both externally and also within the heart. As such you are as good as the all-pervasive Supersoul. I am absorbed in transcendence under disciplinary vows.' This is also described by the sage Yajnavalkya in the following words:

12 "The ultimate result of worship, righteous conduct, mercy, non violence, charity, Vedic study, and pious deeds, is the direct vision of the Supreme Personality of Godhead in yogic trance."

13 The second part of the verse means 'Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows, and in Vedic study to understand the preliminary truth of Brahman described in the scriptures."

14 The next verse (Srimad Bhagavatam 1.5.8, quoted in text 6) means 'Without worship of the Lord, which means description of his glories, mere knowledge of dry, impersonal Brahman does not please the Supreme Personality of Godhead. I think that (impersonal) philosophy is worthless. This is made more clear by the next quote (Srimad Bhagavatam 1.5.12, quoted in text 7).

15 Srila Sridhara Svami comments (on Srimad Bhagavatam 1.5.12, quoted in text 7): 'In this verse the word 'naiskarmyam' means both 'spiritual realisation' and 'freedom from fruitive work'. And 'niranjanam' means 'free from designations'. This kind of knowledge of self realisation does not look well if it is devoid of love for the infallible Supreme Personality of Godhead. At the time of performing actions and also at the time of obtaining the results of actions, this kind of knowledge is full of pain (abhadram). The word 'ca' (and) here means that this description applies to both fruitive and non fruitive work. If work is not offered to the Supreme Personality of Godhead, how can it be auspicious (sobhate)? It is not auspicious because it has no relation to the Supreme Lord and because it does not purify the heart."

In this way knowledge of self realisation, even though free from all material affinity (does not look well). Because this verse is very important it is repeated verbatim after the Tenth Canto (12.12.52). The conclusion of these two verses is that loving devotional service is the way to directly see the Supreme Lord.

16 In the next verses (Srimad Bhagavatam 1.5.37 and 38, quoted in Texts 8 and 9) the word 'mantra-murtim' means either "He whose form is described in mantras', or 'He whose form is identical with mantras'. The word 'amurtikam' means either 'He who does not have a form described in mantras' or 'He whose

form is not material.' This means His form is not material either because He and His form are identical, or because He is not different from His form. Thus the Supreme Personality of Godhead is directly visible (in the form of mantra).

Anuccheda 82

1 In terms of different levels of philosophical understanding and different levels of manifestations of the Supreme, Bhagavan (the Supreme Personality of Godhead) is the best. With His exalted transcendental qualities Bhagavan attracts the self-realised souls (atmaramas). This is confirmed in the following words (Srimad Bhagavatam 1.7.10):

2 "All different varieties of atmaramas (those who take pleasure in atma, or spirit self), especially those established on the path of self-realisation, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."*

3 Srila Sridhara Svami comments: "The word 'nirgrantha' here means 'they who are above the injunctions of the scriptures'. This is described in Bhagavad-gita (2.52):

"When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard."*

4 "Or the word 'nirgrantha' may also be interpreted to mean 'they who have cut the knots (of material desire) in the heart'.

"Someone may ask, 'What is the use of devotional service for they who are already liberated?"

The answer is given that even the liberated souls engage in devotional service to remove all calamities. Also, the Lord is full of wonderful qualities (ittham-bhuta-gunah) (and thus the liberated souls are attracted to serve Him)."

Anuccheda 83

1 That Bhagavan (the Supreme Personality of Godhead) is the supreme form of God is confirmed by the following words (Srimad Bhagavatam 3.24.43-47):

"He fixed his mind upon the Supreme Personality of Godhead, Parabrahman, who is beyond cause and effect, who manifests the three modes of material nature, who is beyond those three modes, and who is perceived only through unfailing devotional service.*

2 "Thus he gradually became unaffected by the false ego of material identity and became free from material affection. Undisturbed, equal to everyone and without duality, he could indeed see himself also. His mind was turned inward and was perfectly calm, like an ocean unagitated by waves.*

3 "He thus became liberated from conditioned life and became self situated in transcendental devotional service to the Personality of Godhead, Vasudeva, the omniscient Supersoul within everyone.*

4 "He began to see that the Supreme Personality of Godhead is seated in everyone's heart, and that everyone is existing on Him, because He is the Supersoul of everyone.*

5 "Freed from all hatred and desire, Kardama Muni, being equal to everyone because of discharging uncontaminated devotional service, ultimately attained the

path back to Godhead."*

6 In Srimad Bhagavatam 3.24.43 (quoted in text 1) the word 'eka-bhaktya' means 'by unfailing sadhana-bhakti (devotional service in practice).' 'Anubhavite" means 'eternally perceived'. Without devotional service the goal of life is not attained. In the next verse (Srimad Bhagavatam 3.24.44 quoted in text 2) the words 'nirahankrtir nirmanah' means 'Because of being unaffected by the false ego of material identity, he became free from material affection.' Because he was free from false ego and material affection, he also became free form the mind and senses.

7 The word 'sama-drk' means 'seeing equally'. 'Sva-drk' means 'seeing himself as spirit'. 'Pratyak' means 'turned inward'. 'Prasanta' means 'unagitated'. 'Dhih' means 'knowledge'. In the stage of sadhana-bhakti, where devotion is mixed with knowledge of Brahman, he attained perception of Brahman and then later, on the strength of pure bhakti, he developed love for the Supreme and after that he was able to see the Supreme Personality of Godhead. This is described in the next verse (Srimad Bhagavatam 3.24.45, quoted in text 3).

8 In this verse the word 'pratyag-atmani- means 'present within everyone'. 'Parena bhakti-bhavena' means 'by the power of loving devotional service.' In this way He became free from false ego and other material imperfections and attained the Supreme Personality of Godhead. By knowledge of Brahman he became free of material false ego, but when he became purified by the bliss of love for the Supreme Personality of Godhead, he attained his real ego, his real identity.

9 At this point someone may object: 'Is it not so the liberated devotee will return again to the state of material bondage, for the causes of bondage still remain in him?

To this I reply: No. The verse said 'mukta-bandhanah' (He becomes liberated). This is confirmed by Vedanta-sutra (4.4.22) 'By the sound vibration of the Vedic scriptures one becomes liberated and does not return to the world of birth and death.' This proves that by great devotion one attains the Supreme Personality of Godhead.

10 In the next verse (Srimad Bhagavatam 3.24.46, quoted in text 4) the word 'atmanam' means 'the independent Supersoul'. The meaning here is that the Supersoul is a manifestation of Lord Bhagavan (the Supreme Personality of Godhead). How one attains the Supreme Personality of Godhead is described in the next verse (Srimad Bhagavatam 3.24.47 quoted in text 5). There it is said that being free of hatred and desire, which are abominable, and being equal to everyone, he attained the path back to Godhead. This (equanimity and freedom from hatred and desire) is described in Srimad Bhagavatam (6.17.28) in these words:

11 "Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."*

12 The word 'sama' in Srimad Bhagavatam 3.24.47 (quoted in text 5) may also be interpreted as a name of the Supreme Personality of Godhead. This is described in the commentary on Sri Visnu-sahasra-name-stotra: 'The word 'sama' here means 'He who stays with Mother Laksmi'. In this way the word 'sama-cetasa' may mean 'with heart and mind fixed on the Supreme Personality of Godhead'. In this verse

the phrase 'prapto bhagavatim gatim' is an alternate reading for the last line. In this reading nominative-case 'praptah' refers to Kardama Muni and the goal he attained is in the accusative case. In these statements the yoga of devotional service to the Supreme Personality of Godhead is clearly described.
13 This is described in Bhagavad-gita (18.51-55):

"Being purified by His intelligence and controlling the mind with determination, giving up the objects of sense gratification, being free from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of speech, who is always in trance and who is detached, free from false ego, false strength, false pride, lust, anger, and acceptance of material things, free from false proprietorship, and peaceful -such a person is certainly elevated to the position of self-realisation.*
14 "One who is thus transcendentally situated at once realises the Supreme Brahman and becomes fully joyful. He never laments of desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.*
15 "One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God."*
16 In this last verse (Bhagavad-gita 18.55) the word 'visate' means 'enters' in the sense of entering a place in order to meet someone (and not in the sense of merging and becoming one with the place entered), as in the statement 'Leaving Duryodhana, the king entered Yudhisthira's (palace). In his commentary on the Tenth Canto of Srimad Bhagavatam, Srila Sridhara Svami says: 'The gopas then saw the world of Vaikuntha, which is above the splendour of the Brahman effulgence."

Anuccheda 84

1 This is described in Srimad Bhagavatam (11.19.5), where Lord Krsna says:

"O Uddhava, understanding the truth about the self, and filled with theoretical spiritual knowledge, its practical application, and loving devotion, worship Me."
2 In this verse the word 'svatmanam' means 'the individual spirit soul (jiva)'. The 'jnana and vijnana' here are spiritual. What more need be said? This topic has already been elaborately explained by the four Kumaras, Sukadeva Gosvami and the other great devotees.

Anuccheda 85

1 Touched on the cheek by the Lord's spiritual conchshell, Dhruva, even though only a child spoke eloquent prayers. Hearing in this way of His wonderful and blissful qualities, he described the Lord's perfection in the following words:
2 "My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmananda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmananda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevation oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time."*

3 In this verse 'sva-mahimani' means 'in uncommon magnificence', 'ma bhut' means 'is not', and 'antakasih' means 'time'. This verse is spoken by Dhruva to Lord Dhurvapriya.

Anuccheda 86

1 Devotional service is better than the spiritual perfection of merging into Brahman. Lord Kapiladeva teaches this in the following words (Srimad Bhagavatam 3.25.33):

"When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation."*

2 Srila Sridhara Svami comments: "Devotional service is better than the perfection of impersonal liberation.' Sri Bhagavan-nama-kaumudi asserts: "Devotional service is better than mystic perfection, transcendental knowledge, or impersonal liberation.' The verse previously quoted was spoken by Lord Kapiladeva.

Anuccheda 87

1 From this it should be understood that the Supreme Personality of Godhead is the ultimate, original Supreme Truth. Because it does not act as the Supreme Person does, and because it is formless and amorphous, the impersonal Brahman is not the Ultimate Truth. Lord Kapiladeva states this in the following two verses (Srimad Bhagavatam 3.32.32-33):

2 "Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.*

3 "A single object is appreciated differently by different senses due to is having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different."*

4 Srila Sridhara Svami comments:

"This verse states that the Supreme Personality of Godhead is attained by jnana-yoga. The jnana-yoga described here, however, is like bhakti-yoga. The verse says: 'Philosophical research (jnana-yoga) culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.' Why are jnana-yoga and bhakti-yoga the same? The answer is hinted by the phrase 'Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.' This is further described in Bhagavad-gita (12.4) where the Lord says:

"But those who fully worship the unmanifested, that which lied beyond the perception of the senses, the all-pervading, inconceivable, unchanging, fixed and immovable - the impersonal conception of the Absolute Truth - by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me."*

5 "At this point someone may object: 'Is it not understood from the

scriptures that the result of practicing jnana-yoga is attainment of the Self and the result of practicing bhakti-yoga is attainment of the worshipable Supreme Personality of Godhead? How, then, are jnana and bhakti the same?'

"Fearing that this objection would be raised, the Lord proved they are the same by giving an example. He said many diverse qualities, such as form and taste, reside in milk and other substances. Although each substance is one, the different senses perceive a single substance differently and believe it to be a different kind of substance. The eyes perceive milk as white, the tongue perceives it as sweet, the touch perceives it as cool, and so forth. In the same way the Supreme Personality of Godhead is one, although he may be perceived differently.'

This is the explanation of the Supreme Personality of Godhead. By the evidence given here in the example of the different senses, the true nature of devotional service should be understood.

Anuccheda 88

1 The scriptures declare that Brahman is a partial expansion of the Supreme Personality of Godhead. Lord Sankarsana says to King Citraketu (Srimad Bhagavatam 6.16.51):

"All living entities, moving and non moving, are My expansions and are separate from Me. I am the Supersoul of all living beings, who exist because I manifest them. I am the form of the transcendental vibrations like omkara and Hare Krsna Hare Rama, and I am the Supreme Absolute Truth (Brahman). These two forms of Mine - namely, the transcendental sound and the eternally blissful spiritual form of the Deity, are My eternal forms; they are not material.'*

3 Srila Sridhara Svami comments:

"In this verse the Lord says: "All living entities (sarva-bhutani) are My expansions. I am the Supersoul (atma) of all living beings (bhuta), and the supreme dictator and enjoyer of them. This world, filled with enjoyers and the objects of their enjoyment, is not separate from Me. I am the cause of all living entities (bhuta-bhavanah). I am the form of the transcendental vibrations (sabda-brahma), and I am the Supreme Absolute Truth (param brahma).'

"At this point someone may object: 'Is it not true that the Supreme impersonal Brahman is the cause of transcendental vibrations (sabda-brahma)?'

"The Lord answers : 'The transcendental sound and the eternally blissful spiritual form of the Deity, are My (mama) eternal (sasvati) forms (tanu); they are not material.'"

In this way it is proved that the Brahman effulgence is a partial expansion of the Supreme Personality of Godhead.

Anuccheda 89

1 That the impersonal, featureless Brahman is a partial expansion of the Lord's opulence is confirmed by the following statement of Lord Matsyadeva to Satyavrata (Srimad Bhagavatam 8.24.38):

"You will be thoroughly advised and favoured by Me, and because of your inquiries everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."*

2 In this verse the word 'mahimanam' means 'opulence that has no variety', 'me' means 'My', 'anugrhitam' means 'mercifully', 'vetsyasi hri' means 'you will

know what is manifested in the heart', 'samprasnaih' means 'by your questions', and 'vivrtam' means 'revealed by Me.'

Here the Lord says: "Although the perception of impersonal Brahman in the heart is Me, that is, it is not different from Me, nevertheless that impersonal Brahman is not the same as the direct perception of Me, which is had only by devotional service. If you desire to see Me directly you must engage in devotional service.

3 This is also explained by Uddhava (Srimad Bhagavatam 10.46.31):

"Both Balarama and Krsna are the original personalities of Godhead from whom the cosmic manifestation is emanating. They are the chief among all personalities. Both of Them are the effective cause of this material creation. Material nature is conducted by the purusa incarnations, who are all acting under Krsna and Balarama. By Their partial representation They enter in the hearts of all living entities. They are the source of all knowledge and all forgetfulness also."*

The word 'knowledge' here refers to knowledge of Brahman.

Anuccheda 90

1 The Lord describes His opulences again in these words (Srimad Bhagavatam 11.16.37):

"I am earth, air, space, water, fire, false-ego, mahat-tattva, the transformations of matter, the purusa, the unmanifest, passion, goodness, ignorance and the Supreme."

Srila Sridhara Svami comments: 'The word 'Supreme' here means 'the Supreme Brahman'.

2 The great Vaisnava saint Sri Yamunacarya also explains:

'O Lord, the material universe, everything within the universe, the ten coverings around it, the modes of nature, the unmanifested stage of matter, the purusa-avatara, the supreme spiritual world, and the Supreme Brahman, are all Your opulences.'

Anuccheda 91

1 Because it has none of the variety present in the Lord's form, Brahman is said to be the bodily effulgence of the Supreme Personality of Godhead. Devaki-devi explains this in her prayers to the Supreme Personality of Godhead (Srimad Bhagavatam 10.3.24):

"My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause. You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, My Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Visnu, the light of all transcendental knowledge."*

In this verse the word 'brahma-jyotih' means (the effulgence of the Supreme Personality of Godhead' and the word 'rupam' means 'the form of the Supreme Personality of Godhead."

2 This is also explained in Sri Brahma-samhita (40):

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete, and unlimited, and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.

Anuccheda 92

1 The Supreme Personality of Godhead is superior to the impersonal Brahman. Lord Siva confirms this in his instructions to the Pracetas (Srimad Bhagavatam 4.24.28):

"Any person who is surrendered to the Supreme Personality of Godhead, Krsna, who is above the Brahman effulgence, the material nature, and the living entity, is actually very dear to me."

2 In this verse the word 'rahah' means 'Brahman'. Greater than Brahman (rahah), the unmanifest stage of the three modes of material nature (tri-gunat), and the individual living entities (jiva-samjnitat), is the Supreme Personality of Godhead. One surrenders to Him by hearing about Him, offering the fruits of one's work to Him, and serving Him in other ways.

3 This is also confirmed in the Visnu-dharma Purana, Naraka-dvadasi-vrata, Sri Visnu-stava:

"Lord Vasudeva, the all-pervading Supersoul, is present in the sky and other material elements, in sound and other objects of sense-perception, in the ears and the other senses, in the mahat-tattva and other primordial forces, in the material energy, in the individual person, and in the impersonal Brahman splendour. This truth brings to destruction the sins that would make me suffer in hell. This truth gives me every day the glory of transcendental piety."

In this context a different interpretation of the word 'sarvatma' cannot be accepted.

4 This is also confirmed by the following statement of Visnu-dharma Purana, Uttara-khanda, Ksetabandhupakhyaya:

"The Supreme Personality of Godhead is present in the impersonal Brahman. He is present in the unmanifested pradhana. He is present in the manifested material cosmos. I shall become His devotee."

5 That the Supreme Personality of Godhead is superior to the impersonal Brahman is also confirmed in the following statement of Visnu-dharma Purana, Masarksa-puja:

"O infallible Lord, O Supreme Soul greater than the impersonal Brahman, please grant my desire! O limitless Lord, please remove this danger!"

6 In the Sri Visnu Purana (1.5.55) also it is said:

"The Supreme Personality of Godhead is superior to the impersonal Brahman."

The Sruti-sastra (Mundaka Upanisad 2.1.2) says:

"The Supreme Personality of Godhead is superior to the impersonal Brahman."

Anuccheda 93

1 This is also confirmed in the Sruti-sastra (Taittiriya Upanisad 2.1.3-2.5.1)

in the passage beginning with 'He, the Supreme Personality of Godhead is realised in His form of anna-rasa), and continuing through the statements 'The Supreme Personality of Godhead is the basis of everything...He is the basis of the earth....He is the basis of the Vedas....He is the basis of light....He is the basis of the impersonal Brahman.'

This is also confirmed in the fifth Veda, the Smrti-sastra, where, in the Bhagavad-gita (14.27), Lord Krsna says: 'I am the basis of the impersonal Brahman."*

In this way the statement 'I am the basis of the impersonal Brahman' is spoken in both Sruti and Smrti, and in Bhagavad-gita it is emphasized by the word 'hi' (certainly).

2 Immediately preceding these words is the following statement (Bhagavad-gita 14.26):

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."*

3 This is the verse immediately preceding the statement 'I am the basis of Brahman'. In this verse, by saying that Brahman is 'beyond the modes of material nature' it is clear that the Brahman here is the impersonal Brahman potency and not the demigod Brahma.

4 At this point someone may ask the Lord: "Why is devotional service to You (Bhagavad-gita 14.26, quoted in text 2) the means of attaining impersonal Brahman? One would expect that impersonal Brahman is attained only by meditation on Brahman (and not by devotion to You).'

The Lord answers this question with the words: 'I am the basis of the impersonal Brahma.' In the Sruti-sastra (Taittiriya Upanisad 2.2.5.) the answer is also given: 'The Supreme Personality of Godhead is the basis of the impersonal Brahman'. In this way the Sruti-sastra affirms that the Supreme Personality of Godhead is the ultimate basis of everything. Also, in that same passage of Taittiriya Upanisad, the Supreme Personality of Godhead is described as full of bliss. This is also confirmed by the author of Vedanta-sutra (1.1.12): 'The Supreme Personality of Godhead is by nature full of joy'. As the sun-globe is full of light, so the blissful Supreme Personality of Godhead is also (full of the light of Brahman). For this reason the Lord says: 'I am the basis of the impersonal Brahman."

The Lord may say: 'Although there is no difference between the impersonal Brahman and Me, nevertheless I am the origin of the Brahman. I am the ultimate. This is so because I am the origin and impersonal Brahman is My potency. The origin is naturally superior to its potency. This is so also because the Sruti-sastra affirms that the Supreme Personality of Godhead is superior to the impersonal Brahman. Although I, the Supreme Personality of Godhead, and the impersonal Brahman, are one, We are also different as the splendid sun is different from the slender crescent moon. Therefore, because the impersonal Brahman is subordinate to Me, a person who, with the desire for impersonal liberation, worships me, will attain the impersonal Brahman."

5 That the Supreme Personality of Godhead is the origin of the impersonal Brahma is also explained in Sri Visnu Purana (6.7.75):

"The Supreme Personality of Godhead is the basis of the all-pervading

Supersoul and the impersonal Brahman."

Srila Sridhara Svami comments:

"This verse means that the Supreme Personality of Godhead is the basis of the all-pervading Supersoul and the impersonal Brahman. The word 'asraya' here means 'basis'. This is also confirmed in Bhagavad-gita (14.27), where Lord Krsna says, 'I am the basis of the impersonal Brahman.'"

In his commentary on this verse in Bhagavad-gita, Srila Sridhara Svami says:

"The Lord here says, 'I am the basis of the impersonal Brahman.' This means that the Lord says, 'As the sun-globe is more important than mere light, so I am more important than the impersonal Brahman.'

6 The word ghani-bhuta here is a use of the grammatical form cvi-pratyaya. The Supreme Personality of Godhead appears in the hearts of the devotees, but the impersonal Brahman does not appear there. The interpretation that the word 'pratistha' in this verse (Bhagavad-gita 14.27) means 'pratima' (reflected) is the idea of envious men. This interpretation is not true, for it makes no sense in this context. As the sun planet is not a reflection of the sunshine, so the form of the Supreme Personality of Godhead is not a reflection of the formless Brahman.

The remaining three lines of this stanza (Bhagavad-gita 14.27) do not describe the liberation of the impersonalists. Neither do the verses we have quoted from Visnu Purana and Sruti-saili describe it. The interpretation that 'pratistha' means 'pratima' should not be accepted, or if it is accepted, then 'pratima' should be interpreted to mean 'basis' and not 'reflection'. If this second interpretation is accepted, then the word 'pratima' is understood to be derived from the preposition 'prati' (toward) and the verb 'ma' (to create).

7 This is all also explained in the following prayer (Srimad Bhagavatam 10.87.17) spoken by the Personified Vedas to the Supreme Personality of Godhead:

"My dear Lord, it is imperative that the living entities be engaged in Krsna consciousness, always rendering devotional service by prescribed methods such as hearing and chanting and executing Your orders. If a person is not engaged in Krsna consciousness and devotional service, it is useless of him to exhibit the symptoms of life. Generally it is accepted that if a person is breathing he is alive. But a person without Krsna consciousness may be compared to a bellows in a blacksmith's shop. The big bellows is a bag of skin which exhales and inhales air, and a human being who is simply living within the bag of skin and bones without taking to Krsna consciousness and loving devotional service is no better than the bellows. Similarly a non devotee's long duration of life is compared to the long existence of a tree, his voracious eating capacity is compared to the eating of dogs and hogs, and his enjoyment in sex life is compared to that of hogs and goats.

The cosmic manifestation has been possible because of the entrance of the Supreme Personality of Godhead as Maha-Visnu within this material world. The total material energy becomes agitated by the glance of Maha-Visnu and only then does the interaction of the three material qualities begin. Therefore it should be concluded that whatever material facilities we are trying to enjoy are available only due to the mercy of the Supreme Personality of Godhead.

"Within the body are five different departments of existence, known as annamaya, pranamaya, manomaya, vijnanamaya, and anandamaya. O Lord, You

are present in all these five stages."*
8 In this verse the word 'anubhrtah' means 'individual living entities (jivas), whose breathing is like the breathing of a blacksmith's bellows'. The verse says: "If (yadi) the people become Your devotees (anuvidhah), then their breathing and living is meaningful. We consider that the life passed by Your devotees is the actually meaningful life among the lives of the living entities. Why? You mercifully created the material universe with its many parts such as mahat-tattva and false ego. Therefore they who are averse to You, turning their faces from You, are no better than 'breathing' blacksmith's bellows. You further showed Your mercy when You personally entered the material universe made of mahat-tattva, false-ego and its other parts."
9 The Lord here may ask: "Why is it that these things become possible only when I enter the universe?"

The personified Vedas then reply: "You are the Supreme Brahman, eternal, dear, and known as anandamaya. You are above the stage of annamaya. You are the Brahman, the basis of everything."

This is confirmed in all Vedic literatures. In the Bhagavad-gita the Lord Himself said: "I am the basis of the impersonal Brahman" (14.27). In many other places in Vedic literature this is proven.
10 This is proven in Srimad Bhagavatam (2.9.4):

"O king, the Personality of Godhead, being very much pleased with Lord Brahma because of his non deceptive penance in bhakti yoga, presented His eternal and transcendental form before Brahma. And that is the objective goal for purifying the conditioned soul."*

This verse proves, O Lord, that the real nature of the Supreme is You, the form of the Personality of Godhead. Of the purusas beginning with the annamaya-purusa, You are the ultimate, the anandamaya-purusa. O the priya-brahma, moda-brahma, paramoda-brahma, and ananda-brahma, You are the supremely blissful ananda-brahma. Because Your form is the origin of all transcendental bliss, Your entrance into the material world makes it possible for the world to function.

This is also confirmed by the Sruti-sastra (Taittiriya Upanisad 2.7):

"If the blissful Personality of Godhead is not present in the sky of the heart, who is able to breathe and remain alive?"
11 In this matter the following may be said. Although in the single form of the Supreme many variegated qualities are present, nevertheless, they are only seen with special vision given by the power of the Lord. They cannot be seen in any other way. An example may be given of the sun planet. For material eyes the sun planet is merely a circle of light, although the truth is that within the sun is an assembly of great demigods. From this example may be seen that only by devotional service is the whole truth about the nature of the Supreme understood. By adherence to the philosophy of impersonalism only a portion of the Supreme is understood. That partial manifestation of the Supreme is the impersonal Brahman. By impersonal philosophy only a very general understanding of the Supreme Truth is attained, an understanding unable to see the many diverse qualities present in the Lord. For this reason the impersonal philosophy is situated outside the real truth. The great devotees directly see that the Supreme is filled with a great variety of wonderful transcendental qualities, although the impersonalists mistakenly think He is only a ball of light. In this way it is said that the Supreme has His

lesser manifestations, His partial manifestations, and His potencies. The complete understanding of the Supreme is that the Supreme is the Personality of Godhead. His bodily effulgence, which is a vague and generalised manifestation of His form, is the Brahman. Therefore He is the basis of the impersonal Brahman.

12 This is also confirmed by Sruti-sastra:

"There is only one Supreme Personality of Godhead. He is Lord Narayana. He is transcendental, self-manifest, and sinless. The earth is His body. The soul is His body. The unmanifest pradhana is His body. The imperishable Brahman is His body. He is the Supersoul present in all creatures."

13 This statement teaches that the imperishable (aksara), which here means Brahman, and the Supersoul, are Lord Narayana. That the word 'aksara' here means 'Brahman' is confirmed by the usage of that word in Srimad Bhagavatam 3.15.43.

14 The Supreme Personality of Godhead describes the sankhya philosophy in these words (Srimad Bhagavatam 11.24.27):

"Time merges into the Supreme Lord, present in the form of the omniscient Maha-purusa, the original activator of all living beings. That origin of all life merges into Me, the unborn Supreme Soul, who remains alone, established within Himself. It is from Him that all creation and annihilation are manifested. Only the impersonal Brahman remains and does not merge into Me."***

This means that at the time of cosmic annihilation only Brahman remains and the Supreme Personality of Godhead also remains as the witness of Brahman. The Lord then says (Srimad Bhagavatam 11.24.29):

15 "Thus, I the perfect seer of everything material and spiritual, have spoken this knowledge of Sankhya, which destroys the illusion of doubt by scientific analysis of creation and annihilation."***

16 A discussion of Srimad Bhagavatam 11.24.29 (quoted in text 15) follows. The word 'sankhya' in this verse means 'the philosophy expounded in the sankhya scriptures.' Considering the specific feature of the form of the Supreme Personality of Godhead as described in those scriptures, it is seen that the Lord's form remains unchanged at the time of cosmic annihilation. The impersonal Brahman also remains unchanged, as the form of the Supreme Personality of Godhead and the world of Vaikuntha both also remain unchanged at the final stage of cosmic annihilation. That is what is meant to be said here. At that time the Supreme Personality of Godhead, who stays in Vaikuntha and has transcendental potencies, is seen to be different from the impersonal Brahman. However, on the other hand, the impersonal Brahman, which because it has no qualities has neither touch, form, nor any other attribute, is also non different from the Supreme Personality of Godhead because it is His bodily effulgence. This is the explanation. In this way it is proved that the impersonal Brahman is the bodily effulgence of the Supreme Personality of Godhead, who is filled with the sweetness of His form, touch, and other transcendental attributes.

17 This is also described in the Sri Hari-vamsa, Maha-kala-pura, where the Supreme Personality of Godhead personally says to Sriman Arjuna:

"O best of the Bharatas, I am the great divine Brahman effulgence you have just seen. It is My eternal splendour.

18 "It is My divine potency. It is eternal. To some it is manifest, and to others it is not manifest. The great yogis enter it and become liberated.

19 “O son of Prtha, it is the goal of the sankhya philosophers, the yogis, and the ascetics. It is the great Brahman that pervades the entire world. O Bharata, you should know that it is My great effulgence.”
20 The verse quoted in text 18 explains that because the Brahman effulgence is the light of the Lord’s body, therefore it is His own transcendental potency. This is also confirmed by the Visnu Purana passage (quoted in Anuccheda 60) describing the Kaustubha jewel.

In this way the Srimad Bhagavatam verse (10.87.17) quoted in text 7 is clearly explained.

Anuccheda 94

1 Although it may also be applied to the all-pervading effulgence of the Lord’s body, because the word ‘brahman’ means ‘the greatest’, it is most properly applied to the Supreme Personality of Godhead. This is confirmed in the following statement of the Brahma Purana:
2 “The one Supreme Lord, Visnu, is respectfully called by His many names, such as Ananta, Bhagavan, Brahman and Ananda.”
3 In other places it is said that the Supreme Personality of Godhead is called Brahman because His transcendental qualities are limitless. The Padma Purana says:

“Because they are limitless, the transcendental qualities of the Supreme Personality of Godhead cannot be completely described. Because He possesses all transcendental qualities, the Supreme Personality of Godhead is called Brahman (the Great).
4 “For this reason Lord Visnu is called Brahman. Because His qualities are limitless only He, and no one else, is the Supreme.”
5 Now this passage will be explained. Srimad Bhagavatam (1.2.11) says:

“Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramatma or Bhagavan.”*

The Lord’s feature that has no qualities is called Brahman. The Lord’s feature that does have qualities is called Bhagavan. As previously explained, the Bhagavan feature has form. It is not formless.
6 Sri Visnu Purana (6.7.47) says:

“O king, the Supreme Personality of Godhead has form and again He is also formless. He is transcendental, and again He is also material.”

In this verse of Visnu Purana four aspects of the Lord are described. If the formless aspect of the Lord is accepted, then the impersonal Brahman is the appropriate object of meditation.
7 The Supreme Personality of Godhead appears as Lord Syamasundara, Lord Caturbhuja Narayana, or one of His other transcendental forms before a devotee who sincerely loves Him. The Supreme Personality of Godhead appears as His material universal form, where Patalaloka is imagined to be His feet and the other parts of the material world are imagined to be other parts of His body, before a devotee whose love for Him is not sincere. The Supreme Personality of Godhead appears as the transcendental formless Brahman before a person attached to dry philosophical speculation. The Supreme Personality of Godhead appears as material formless fate before a devotee whose love for Him is heavily mixed with philosophical speculation. The Lord’s spiritual form and His formless Brahman

are not material. This means that neither the formless Brahman nor the Lord's transcendental form are inferior.

8 The Visnu Purana (6.7.69) explains:

"The form of visva-rupa is Lord Hari's form as the mahat-tattva."

Because the Lord creates the material universe it should be understood that He Himself is both eternal and all-powerful.

The Visnu Purana (6.7.77) again explains:

"The form of the Supreme Personality of Godhead does not rest on anything outside itself."

This means that the Lord's form has no limitations..

The Visnu Purana again explains (6.7.82):

"One should meditate on Lord Visnu, whose form is spiritual."

This means that the Supreme has spiritual qualities.

The Visnu Purana again explains (6.7.75):

"The Supreme Personality of Godhead cannot be attained by the three kinds of meditation."

Because the Supreme Personality of Godhead cannot be attained by the three kinds of meditation, namely fruitive work, philosophical speculation mixed with fruitive work, and pure philosophical speculation, because He is full of transcendental qualities, and because He appears only in response to devotional service, He is the ultimate, the real feature of the Supreme.

9 The Visnu Purana again explains (6.7.75):

"The Supreme Personality of Godhead is the basis of the impersonal Brahman and the all-pervading Supersoul."

10 This statement affirms that they who worship the form of the Lord are superior and they who worship the formless Brahman are inferior. Visnu Purana 6.7.69 quoted in text 8, affirms that the form of the Supreme is His ultimate feature.

11 This is confirmed by the next statement of the Visnu Purana (6.7.70):

"O king, the Supreme Personality of Godhead displays His transcendental forms, which are like those of demigods, men, and animals, and which are endowed with all potencies, and enjoys transcendental pastimes."

12 Srimad Bhagavatam (1.3.2) explains:

"A part of the purusa lies down within the water of the universe, from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahma, the master of all engineers in the universe, becomes manifest."*

After describing this form of the Lord, the Bhagavatam proceeds to reveal the origin of the various incarnations of the Lord in these words (Srimad Bhagavatam 1.3.5):

"This form (the second manifestation of the purusa) is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this form, different living entities, like demigods, men and others, are created."*

13 In his commentary on Visnu Purana 6.7.69 (quoted in text 8) Sripada Ramanujacarya affirms the transcendental nature of the Lord's form. Accepting the reading 'visva-rupa-vairupyam' (instead 'visva-rupa-rupam vai'), he explains that the word 'vairupyam' here means 'filled with variety'. Because the material universe is filled with variety, the Lord's universal form is also filled with variety.

14 The Lord's form is proved by the following words of the Sruti (Svetasvatara Upanisad 3.16):

"Everywhere are His hands and legs, His eyes, heads, and faces, and He has ears everywhere."*

These words do not describe a form different from the previously described all-pervading universal form. This is the universal form.

15 The universal form is described in Padma Purana, Uttara-khanda:

"Youthful Lord Hari accepts the limitless universal form and, the splendour of His body like the nectar moon, enjoys pastimes with Laksmi, the mother of the universes."

16 This verse says the universal form is limitless because it is all-pervading. Lord Hari, whose form is eternally youthful, enjoys pastimes with the goddess of fortune. That is the meaning here. The word 'upeyivan' here means Lord Hari is eternal, as has already been explained in the passage from Sruti sastra quoted in Anuccheda 93, text 12. Because in these passages the eternality of the Supreme Personality of Godhead is proved many times, it should be concluded that the transcendental form of the Lord is the ultimate creator of the spiritual worlds, which comprise three-fourths of His potencies.

17 The Padma Purana, Uttara-khanda also explains:

"Infallible, eternal, transcendental, eternally young Lord Hari eternally enjoys pastimes with the goddesses Isvari-devi, Sri-devi and Bhumi-devi."

18 The conclusion is that the Supreme Personality of Godhead, whose qualities are described here, is the original, primeval nature of the Supreme, whose three aspects are described in Srimad Bhagavatam 1.2.11.

This is confirmed in Moksa-dharma, Sri Narayaniyopakhyana:

19 "The great sages who seek the truth with thorough philosophical analysis have concluded that the Supreme Truth is Lord Narayana, who is known as Hari and is the master of Yogamaya."

20 This is also confirmed in Narayana Upanisad:

"Narayana is the Supreme Brahman. Narayana is the ultimate truth."

21 This is again confirmed by the following passage quoted by Sripada Ramanujacarya from the Sruti-sastra:

"There is only one Supreme Personality of Godhead. He is Lord Narayana. He is transcendental, self-manifest and sinless. The earth is His body. The soul is His body. The unmanifest pradhana is His body. The imperishable Brahman is His body. He is the Supersoul present in all creatures."

In this way many scriptural passages confirm that the Supreme Personality of Godhead is the ultimate aspect of the Supreme.

22 Here is has thus been proven that the Purusa-avataras and other expansions of the Supreme Personality of Godhead are the Supreme Truth and have forms that are eternal. How much more so must it be, therefore, that the original Supreme Personality of Godhead is the Supreme Truth and has a form that is eternal? In the previous portions of this book this has been confirmed by many statements, and in the latter portions of this book it will again be confirmed.

23 Again in the Visnu Purana (1.22.53-54) the Supreme Personality of Godhead is described in the following words:

"The Supreme Brahman has two features: a feature with form and a feature without form. These two features each have another two features: a material

feature and a spiritual feature. The two formless features are both all-pervading. The spiritual formless feature is the impersonal Brahman and the material formless feature is the entire universe itself."
24 After saying this, and after describing Lord Visnu, Lord Brahma, and Lord Siva in the material world, the Visnu Purana (1.22.58) says:
"O best of the sages, the Supreme Brahman is eternal, but the material universe is a place of appearance, disappearance, birth and death."
25 Here the word 'aksara' means 'the Supreme Brahman, which is eternal', and 'akhila' means 'the material universe, which is created and destroyed'. The words 'appearance and disappearance' here refer to the plenary expansions of Lord Visnu, and the words 'birth and death' refer to everyone else. The forms of Lord Visnu do not actually become part of the material world, really entering it, when They appear within it. That is the meaning.
26 "Eternally staying in its own abode, the form of the Supreme Personality of Godhead, which is different from both the temporary material world and the eternal impersonal Brahman, is the third and ultimate feature of the Supreme. It is described in these words (Visnu Purana 1.22.59, 61-62):
27 "Lord Visnu, the master of all potencies, has form, and is different from the formless Brahman. Since ancient times the yogis have meditated on Him in mystic trance.
28 "He is different from His potencies, but He is not different from the impersonal Brahman. O fortunate one, His form is spiritual. Everything about Lord Hari is spiritual. He is the loom on which the material world is woven."
29 In this passage the words 'yogibhih purvam cintyate' mean 'After realising Brahman, the yogis meditate on the Supreme Personality of Godhead.' Therefore the impersonal Brahman and the Supreme Personality of Godhead are not different. The sequence of worshipping impersonal Brahman and the Supreme Personality of Godhead, where Brahman is manifest first and then the Supreme Personality of Godhead is manifest is described in Bhagavad-gita (18.54) where the Supreme Personality of Godhead says:

"One who is thus transcendentally situated at once realises the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state He attains pure devotional service unto Me."*

30 Here the words 'sa parah sarva-saktinam' mean 'The Supreme Personality of Godhead is different from all His potencies, and therefore He is their ultimate shelter.' 'Sarvam brahma-mayah' means 'He whose form is perfectly spiritual'. Because it is not the master of potencies, the impersonal Brahman is not spiritual in perfection. The Supreme Personality of Godhead is the feature of the Lord described in Bhagavad-gita (15.15) as 'known by all the Vedas.' This is the meaning of 'sarvam brahma-mayah'.
31 The Supreme Personality of Godhead describes Himself in these words (Bhagavad-gita 15.18):

"Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person."*

32 Although the word 'aksara' used in Bhagavad-gita 15.16 refers to the pure jiva (individual spirit soul), it also refers to the Supreme Brahman. Therefore the

phrase ‘aksaram param brahma’ (Visnu Purana 1.22.53) quoted previously (in text 23) can refer to both the Supreme Personality of Godhead and the jiva because both are spiritual in nature.
33 The form of the Supreme Personality of Godhead is described in the following words (Srimad Bhagavatam 10.43.17):

“When Krsna entered the wrestling arena with Balarama and Their friends, He appeared differently to different people according to their different relationships (rasas) with Him. Krsna is the reservoir of all pleasure and all kinds of rasas, both favourable and unfavourable. He appeared to the wrestlers exactly like a thunderbolt. To the people in general He appeared as the most beautiful personality. To the females He appeared to be the most attractive male, Cupid personified, and this increased their lust. The cowherd men who were present there looked upon Krsna as their own kinsman, coming from the same village of Vrndavana. The ksatriya kings who were present there saw Him as the strongest ruler. To the parents of Krsna, Nanda and Yasoda, He appeared to be the most loving child. To Kamsa, the king of the Bhoja dynasty, He appeared to be death personified. To the unintelligent, He appeared to be an incapable personality. To the yogis present, He appeared to be the Supersoul.”*

Here it is the yogis who understand Him most directly. The yogis in this verse are the great sages who have the four Kumaras as their leaders.

Anuccheda 95

1 Although Srimad Bhagavatam, the mature ripened fruit of Vedic literature (Srimad Bhagavatam 1.1.3) is sublime for many reasons, it is most sublime because it teaches the truth about the Supreme Personality of Godhead. This is described in the following words (Srimad Bhagavatam 1.1.2):
2 “Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart.”*
3 Dharma is described in the Srimad Bhagavatam (1.2.6-12) in these words:

“The supreme occupation (dharma) for all humanity is that by which men can attain to living devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.*

“By rendering devotional service unto the Supreme Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world.*

“The occupational duties a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead.*

“All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to

sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.*

"Life's desires should not be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute truth. Nothing else should be the goal of one's works.*

"Learned transcendentalists who know the absolute Truth call this non dual substance Brahman, Paramatma or Bhagavan.*

"The seriously inquisitive student or sage, well equipped with knowledge and detachment, realises that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti.*"

4 Srimad Bhagavatam (1.2.13) concludes:

"O best among the twice born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead."*

5 These verses explain that pure devotional service alone satisfies the Supreme Personality of Godhead. In Srimad Bhagavatam 1.1.2 (quoted in text 2) cheating religion, defined as religion motivated by the desire to enjoy the fruits of work, is emphatically (pra) rejected (ujjhita). The word 'pra' also means that even salokya-mukti and other kinds of liberated are rejected. The word 'nirmatsara' means 'those who are not envious'. An envious person is one who desires the fruits of his own work and cannot tolerate others' good fortune. Non-envious persons are kind even to the animals. They are saintly and carefully follow the principles of dharma. In this way devotional service is better than the fruitive works described in the karma-khanda and upasana-khanda parts of the Vedas.

6 The message of these parts of the Vedas is very far from pure devotional service, which begins with chanting the glories of the Lord. The word 'vedyam' (the highest truth) here affirms that pure devotional service is better than the jnana-kana part of the Vedas. That pure devotional service is better than the spiritual paths that ignore devotion to the Lord is confirmed in the following words (Srimad Bhagavatam 10.14.4):

"My dear Lord, devotional service to You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit soul and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One's labour becomes fruitless."*

7 The phrase 'tapa-trayonmulanam' here means 'breaks the ignorance that is the root of suffering'. 'Siva' means 'transcendental bliss', and 'dam' means 'causes to experience'. Devotional service is different from the philosophy that maintains that without attaining the four purusarthas one cannot attain liberation. Srimad Bhagavatam does not maintain that it is good to attain the difficult-to-attain results of the purusarthas. The word 'bhagavate' here means 'in the evidence presented in Srimad Bhagavatam' and 'srimat' means 'filled with the Lord's holy name and His many transcendental potencies. The affix 'matup' here adds the possessive affix 'mat' to the word 'sri'. The affix 'mat' (possessing) is employed here just as the affix 'vat' is employed in the compound word 'niloypaladi-vat'. If this

interpretation is not accepted, then the word has the fault of thoughtlessness (avimrsta-vidheyamsa).

8 Srimad Bhagavatam is described in the following statement of the Garuda Purana:

"The scripture named Srimad Bhagavatam has eighteen-thousand verses."

9 Srila Sridhara Svami comments (Srimad Bhagavatam 1.1.3):

"The desire tree here is Srimad Bhagavatam."

In some places Srimad Bhagavatam is referred to as 'Bhagavatam', without the word 'Srimad'. This is like the use of the shortened form Bhama for the name Satyabhama.

10 The cause of Srimad Bhagavatam's glory is given in the word 'maha-muni' (Srimad Bhagavatam 1.1.2). because its author is the crest jewel of the greatest of philosophers, Srimad Bhagavatam is glorious. The Sruti-sastra explains: 'He became a great philosopher and meditated on the truth.' In this way the essence of the revelation of Srimad Bhagavatam is described in these first four verses of Canto One. This revelation is again described in these words (Srimad Bhagavatam 12.13.19): 'The Lord revealed Srimad Bhagavatam to the demigod Brahma."

11 Srimad Bhagavatam is the best of all scriptures. This verse (Srimad Bhagavatam 1.1.2) says the direct appearance of the Supreme Personality of Godhead, which is the best goal of life and the best of all knowledge described in the Vedic literature, is easily attained in Srimad Bhagavatam. This verse describes the Srimad Bhagavatam's superexcellent glory by saying: "What is the need of any other scripture or the spiritual paths described in them? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart." The word 'va' (or) here is like a momentary sidelong glance. The word 'susrusubhihi' here means 'they who desire to hear'. As soon as one desires to hear, the Lord is established in the heart.

12 At this point someone may object: 'Is it not so that everyone hears Srimad Bhagavatam?"

The answer is given in this verse (1.1.2) in the word 'krtibhih' which means 'by the pious men'. By they who have not performed pious deeds, but simply desire to hear, the Lord is not established in the heart. That is the meaning. What is the use of spiritual paths not free from material desires, even up to liberation, the path of superficial performance of rituals to worship the Lord, meditation on impersonal Brahman and other spiritual paths mentioned and not mentioned here? How glorious are they? That is the meaning here. For they who engage in sadhana-bhakti (devotional service in practice) the Lord is at once established in the heart. It is they who always desire to hear Srimad Bhagavatam. Because it attracts the Supreme Personality of Godhead, and thus contains the most confidential secret of the three parts of the Vedas, Srimad Bhagavatam is the best of all scriptures. In this way three lines of this verse (1.1.2) have been explained. The conclusion is that everyone should hear Srimad Bhagavatam.

Anuccheda 96

1 Srila Sukadeva Gosvami met the Supreme Personality of Godhead in his heart. For this reason the Supreme Personality of Godhead is described in the four

central verses (1.9.30-33) of Srimad Bhagavatam. Sukadeva Gosvami taught Srimad Bhagavatam based on his own personal knowledge and realisation. Because the demigod Brahma was a great devotee, the Supreme Lord personally taught him the four most important verses of His own scripture, which bears the name Srimad Bhagavatam. The Lord said (Srimad Bhagavatam (2.9.30):

2 "Knowledge about Me as described in the scriptures is very confidential, and it has to be realised in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up very carefully."*

3 In this verse the Lord says: "Please accept this transcendental Vedic knowledge I, the Supreme Personality of Godhead, am speaking to you. Others do not know this knowledge." The word 'parama-guhyam' here means "This knowledge is most confidential than the knowledge of impersonal Brahman." That this is so is confirmed in these words (Srimad Bhagavatam 6.14.5):

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully peaceful, are extremely rare."*

4 The Lord says: 'Please accept this spiritual knowledge based on direct perception.' The Lord then says that this knowledge is very confidential. That means this knowledge will eventually reveal prema-bhakti (devotional service in pure love of God). The Lord then says: 'Please also accept the paraphernalia of this knowledge.' When the obstacles of offenses are present, this confidential knowledge will not be manifest immediately. The Lord therefore says: 'Please accept this paraphernalia to assist in understanding this knowledge.' That paraphernalia is the process of devotional service, which begins with hearing (about Krsna). In this sentence the word 'tad-angam' modifies 'sa-rahasyam'. These words are like two friends that help each other.

5 Next the Lord gives a blessing so this jnana (knowledge) and rahasya (confidential paraphernalia) may be manifested (Srimad Bhagavatam 1.9.31):

"All of Me, namely My actual eternal form and My transcendental existence, colour, qualities and activities - let all be awakened within you by factual realisation, out of My causeless mercy,"*

6 In this verse 'yavan' means 'eternal form' and 'yatha-bhavah' means 'transcendental existence'. The Lord here says 'I am like this'. His forms include His dark complexioned form of Syamasundara and His four-armed Visnu forms. His qualities begin with His love for His devotees. His activities are His transcendental pastimes. This is the meaning of the words 'yad-rupa-guna-karmakah aham'. The Lord here says: 'Let all these be awakened within you by factual realisation, out of My causeless mercy."

Lord Krsna refers to these four verses (Srimad Bhagavatam 1.9.30-33) in this instruction to Uddhava (Srimad Bhagavatam 3.4.13):

"O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahma, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Srimad Bhagavatam."*

7 The words 'vijnana' here means 'with the truth of My transcendental forms and qualities.' The Lord here gives a blessing that this knowledge may become manifest. Out of love (for His devotee, the Lord gives the blessing that) the

confidential truth of His blissful nature may be directly seen (by Brahma).
8 The first two of these four verses mention jnana and vijnana, which are further described in the next two verses (Srimad Bhagavatam 1.9.32-33). Jnana is described in the following verse, where the Lord says (Srimad Bhagavatam 1.9.32):
9 "Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead."*
10 Here the word 'aham' (I) means the form of the Lord, not the featureless Brahman, because Brahman cannot be perceived by the senses. This verse is like the famous statement (Chandogya Upanisad 6.8.7) 'tat tvam asi' (You are that). The Lord here says: 'After the time when the material universe is annihilated, I in My handsome transcendental form, will remain."
11 That the Supreme Personality of Godhead exists before and after the manifestation of the material universes is confirmed by the following quotes:

"Lord Vasudeva existed before the material world was created, when there was no Brahma and no Siva."

Maha-Narayana Upanisad

"In the beginning was only Narayana. There was no Brahma and no Siva."

Maha-Narayana Upanisad

"The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomised by different names."*

Srimad Bhagavatam 3.5.23

12 As in the sentence 'The king goes' the word 'king' may also mean 'the king's messenger' or 'the king's soldiers', so the word 'aham' (I) here does not only mean the Lord but also means the Lord's abode of Vaikuntha, the Lord's associates, and everything else in direct relation with the Lord. In this way the meaning should be understood. The Lord is again described in the following question of King Pariksit (Srimad Bhagavatam 2.8.10):
13 "Please also explain the Personality of Godhead, who lies in every heart as the Supersoul and as the Lord of all energies, but is untouched by His external energy."*
14 Vidura asks a similar question (Srimad Bhagavatam 3.7.37):

"Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolutions to serve the Lord while He is asleep."*

15 In the Kasi-khanda, Sri Dhruva-carita, it is said:

"Because the Lord's devotees do not perish when the material cosmos is destroyed, the all-pervading, eternal Supreme Personality of Godhead also never perishes."

16 In this verse the words 'aham eva' refute the idea that the Supreme is formless and impersonal, and the words 'asam eva' refute the idea that the Supreme is beyond the power of thought. This is confirmed by the words 'yad-rupa-guna-karmakah'.

Aside from the activities of material creation, the demigod Brahma and

other outsiders know nothing of the Lord's real activities. They do not know of the Lord's internal, spiritual pastimes. As a king has nothing that he must perform as his duty, so the Supreme Lord does not have to sleep, eat, or do any other thing.

The verb 'as' (asam) may also mean 'to go', 'to shine', or 'to accept'. When 'as' is interpreted to mean 'shine', this verse may mean that the Lord says to Brahma: 'I am splendidly manifest before you as you gaze on My transcendental features.' Interpreted in this way, these words refute the idea that the Supreme has no form.

In his discussion of form and formlessness in relation to Lord Visnu, Srila Bopadeva Gosvami explains in his Muktaphala-tika commentary on this verse:

"It is not that the forms of the Lord cannot be all pervading. The Lord's form does not disappear into nothingness simply because He is simultaneously everywhere."

The Aitareya Upanisad (1.1.1) also explains:

"Before the material world was created the Supreme Person existed."

From this it may be understood that because the form of the Supreme Personality of Godhead existed before the material creation, the knowledge of the Supreme Personality of Godhead is the highest truth.

17 At this point someone may object: 'Is it not so the Sruti-sastra says that before the material creation the Brahman, which has no qualities, existed?'

To this objection the Lord answers: 'nanyad yat sat-asat-param'. This means: 'Before the creation there was nothing but Myself. Nor was there the material nature, the cause of this creation.' In this statement the word 'asat' means 'effect' and 'sat' means 'cause'. Because the Lord says that 'there was nothing but Myself', He says 'the impersonal Brahman, which is above the cause and effect of this world, is not different from Me.' He says: 'Because some scriptures cannot understand my personal form and qualities, I am reflected in them in my impersonal aspect.' In the material world, where spiritual variety is not understood, I appear as the undifferentiated Brahman, but in the spiritual world of Vaikuntha I appear as the form of the Supreme Personality of Godhead. In this way these two aspects of the Supreme are described in the scriptures. The truth about the Supreme Personality of Godhead is described by Lord Krsna in Bhagavad-gita (14.27) in the words: 'I am the basis of the impersonal Brahma.' In this way the Lord says that knowledge of Him is 'very confidential.'

18 At this point someone may object: 'O Supreme Personality of Godhead, is it not so that when the material universe is no longer manifest, You also no longer exist?'

The Lord answers (Srimad Bhagavatam 1.9.31): 'After annihilation what remains will also be I, the Personality of Godhead."*

In the material universes the Supreme Personality of Godhead manifests His form of the Supersoul, and in the spiritual world of Vaikuntha He manifests His forms of the Supreme Personality of Godhead.

That the Lord is not affected by the destruction of the material universes is confirmed in the following words (Srimad Bhagavatam 11.3.35):

"The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of the material universes. No one is the cause of Him."

19 At this point someone may object: 'O Lord, the pottery, clothing, and other

forms seen in the material universe are not Your forms, for they are not all powerful.'

Thinking someone might raise this objection, the Lord said: 'I am the material universe. Because it is not different from Me, it is My very self."

It is also said (Srimad Bhagavatam 2.7.50):

20 "My dear son, I have no explained in brief the Supreme Personality of Godhead, who is the creator of the manifested worlds. Without Him, Hari, the Lord, there are no other causes of the phenomenal and nominal existences."*

21 In this way the truth of the Supreme Personality of Godhead is explained. The Himself says (Srimad Bhagavatam 1.9.33): "After annihilation of the material universe what remains will also be I, the Personality of Godhead." About the Supreme Personality of Godhead the scriptures declare: 'O Lord, because You alone remain (sesa) when the material universes are destroyed, You bear the name Sesa.'

The Lord teaches that He is present in all places and at all times. He says (Srimad Bhagavatam 2.9.33) 'I, the Personality of Godhead was existing before the creation, when there was nothing but Myself.' He again says (Bhagavad-gita 14.27): 'I am the basis of the impersonal Brahman."

In Srimad Bhagavatam 2.9.32 the word 'yad-bhavah' indicates that all forms are limbs of the Lord's own form, and the word 'rupa' in that verse indicates that the Lord has unlimited wonderful transcendental forms different from material forms. The word 'guna' in that verse indicates that the Lord is the shelter of everything and He has unlimited transcendental qualities different from material qualities. The word 'karmakah' in that verse indicates that the Lord is the shelter of many extraordinary activities, such as His creation, maintenance, and destruction of the material universes.

22 In the next verse (Srimad Bhagavatam 2.9.34), in order to teach the truth that His forms and qualities are different from matter, the Lord describes the qualities of the illusory energy (maya). He says:

"O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."*

The summary explanation of this verse is: "I am the Supreme Personality of Godhead. Anything present before the eyes that is not Me has no reality. Anything without relation to Me has no reality. Know it as the illusory energy of Me, the Supreme Personality of Godhead."

23 The word 'yathabhasah' gives the example of a reflection. Darkness is here compared to a reflection. Darkness may mean either that there is no light in a certain place although light shines in other places, or darkness may also mean that light does shine in a certain place although the beholder has no eyes to see it. The word 'vidyat' (know), although in the third- person, expresses the meaning of the second-person. This instruction, therefore, is intended for others. The Lord says: "With the power I give, you will be able to see and understand Me. Transcending material vision, you will directly see and understand Me, whose forms and qualities are transcendental. By turning from the illusion of matter, one may understand Me. The conclusion is that My transcendental form and qualities cannot be seen or understood by a person in the thrall of material illusion." For this reason material illusion should be given up. Without giving up material

illusion it is not possible to love the Supreme Personality of Godhead.

Anuccheda 97

1 In the next verse (Srimad Bhagavatam 2.9.35) the Lord explains the secret of love for Him:

"O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything."*

2 This verse means: 'The universal elements do not enter the cosmos, that is to say they remain outside, and at the same time they do enter, that is to say they stay within. In the same way I do not enter the material cosmos because I stay in Vaikuntha, which is beyond the material sphere, and at the same time I do enter the cosmos because I stay in the hearts of the virtuous and surrendered devotees.' A certain part of the material elements enters and another part does not enter the cosmos. In the same, a partial expansion of the Lord enters, and another feature of the Lord does not enter the material world. That is the example here. In these words the secret of love for the Supreme Personality of Godhead, which is attained by the self-controlled, is hinted.

3 The Lord's remaining in the spiritual world is described in Brahma-samhita (37):

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies His ecstatic potency (hladini). Their companions are Her confidantes, who embody extensions of Her bodily form and who are embued and permeated with ever-blissful spiritual rasa."*

4 The Lord's entrance in the devotees' hearts is described in these words (Brahma-samhita 38):

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Syamasundara, situated within the heart of the devotee."*

5 The Lord's form is filled with inconceivable transcendental qualities. The ointment here is the ointment of love. The Lord appears before a person whose eyes are filled with devotion, having been anointed with that ointment. That is the meaning.

6 The Lord again describes this in Bhagavad-gita (9.29):

"But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."*

7 In this verse (Srimad Bhagavatam 2.9.35) the Lord says: "As the material elements are simultaneously within and without the cosmos, so I am simultaneously within the devotees' thoughts, and also outside the devotees, manifest before their senses. Because the devotees dedicate everything to Me, I appear before them in My form filled with bliss and love. That is My secret.

The demigod Brahma also describes this (Srimad Bhagavatam 2.6.34):

8 "O Narada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, with great zeal, whatever I say has never proved to have been false. Nor is the progress of my mind ever deterred. Nor are my senses ever degraded by temporary attachment to matter."*

9 Although the interpretations of this statement (Srimad Bhagavatam 2.9.35)

may be given, the meaning here is clear because this statement follows the four important statements of the Lord (Srimad Bhagavatam 2.9.31-34). Other interpretations are also refuted by the words 'na tesu' here. In this way the great secret is explained. As a cintamani jewels is hidden in a jewellery case, so materialistic interpretations hide this secret from the wicked and indifferent.
10 The Lord Himself says (Srimad Bhagavatam 11.21.35):

"The wise tell My secret. This secret is very dear to Me."

11 This great secret is explained in many places in Vedic literature. The greatness of this secret is described in these words (Srimad Bhagavatam 5.6.18):

"Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."*

12 The Supreme Personality of Godhead personally told this secret to the two great devotees Arjuna and Uddhava in these words:

"Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit."*

Bhagavad-gita 18.64

"I will now tell you the most confidential knowledge."

Srimad Bhagavatam 11.11.49

13 Brahma revealed this secret to Narada in these words (Srimad Bhagavatam 2.7.51-52):

"O Narada, this science of God, Srimad Bhagavatam, was spoken to me in summary by the Supreme Personality of Godhead, and it was spoken as the accumulation of His diverse potencies. Please expand this science yourself.*

14 "Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies."*

15 Srila Sridhara Svami eloquent explains that the word 'rahasyam' (secret) here (Srimad Bhagavatam 2.9.31) refers to pure devotional service.

How is this secret, described in the passage beginning Srimad Bhagavatam 2.9.31 understood? The Supreme Personality of Godhead teaches the method of understanding it in the next verse (Srimad Bhagavatam 2.9.36):

16 "A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly."*

17 In this verse the word 'atmanah' means 'of Me, the Supreme Personality of Godhead', 'tattva-jijnasuna' means 'desiring to understand the secret of pure love', 'jijnasyam' means 'may be learned from the spiritual master', and 'anvaya-vyatirekabhyam' means 'with the instruction to do certain acts and refrain from certain acts'. This should be done in all circumstances and all space and time.

18 This is described in Srimad Bhagavatam (2.2.33):

"For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krsna."*

19 Actions to be done and to be avoided are described in these words (Srimad Bhagavatam 2.2.36):

"O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere."*

20 This should be done, as said in Srimad Bhagavatam 2.9.36 'in all circumstances, and in all time and space'. In this way the Supreme Personality of Godhead teaches about jnana, vijnana, rahasya, and tad-anga in these four verses (Srimad Bhagavatam 2.9.31-34).

In the beginning of this chapter it is also said (Srimad Bhagavatam 2.9.9):

"The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma, was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence."*

It is then said (Srimad Bhagavatam 2.9.14):

"Lord Brahma saw in the Vaikuntha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhana, His immediate associates."*

In these words of Srimad Bhagavatam, as well as the words of Gopala-tapani Upanisad, Lord Krsna is described as the Supreme Personality of Godhead. Lord Krsna is never described as an incarnation of Lord Narayana, Lord Garbhodakasayi Visnu, or the purusa-avataras. Because it describes Lord Krsna, the speaker of these four verses (Srimad Bhagavatam 2.9.31-34) as the Supreme Personality of Godhead (Bhagavan), this Maha-Purana is called Srimad Bhagavatam.

21 That Lord Krsna is the original speaker of Srimad Bhagavatam is confirmed in the following words (Srimad Bhagavatam 12.13.19):

"I meditate upon that pure and spotless supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahma. Brahma then spoke it to the sage Narada, who narrated it to Krsna-dvaipayana Vyasa. Srila Vyasa revealed this Srimad Bhagavatam to the greatest of sages, Sukadeva Gosvami and Sukadeva mercifully spoke it to Maharaja Pariksit."***

The word 'para' in this verse indicates that the Supreme Personality of Godhead is the original speaker of the Bhagavatam.

That Lord Krsna is the original Supreme Personality of Godhead is hinted in these words (Srimad Bhagavatam 2.6.42):

"Karanarnavasayi Visnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Visnu, and the sum total of all living beings, both moving and unmoving."*

This statement indicates that Lord Krsna is different (because He is the origin of all incarnations) from the various incarnations of god.

22 That the Supreme Personality of Godhead is the original speaker of Srimad Bhagavatam is also confirmed by these words (Srimad Bhagavatam 12.13.10):

"It was to Lord Brahma that the Supreme Personality of Godhead first

revealed the Srimad Bhagavatam in full. At the time, Brahma, frightened by material existence, was sitting on the lotus flower that had grown from the Lord's navel."***

23 The word Bhagavan (Supreme Personality of Godhead) is used in this verse. It was Bhagavan who spoke to Brahma as he sat on the lotus flower grown from Lord Narayana's navel. It was also Bhagavan who revealed the world of Vaikuntha in the passage from Second Canto (2.9.9 and 2.9.14, quoted in text 20).

Anuccheda 98

1 The Supreme Personality of Godhead is described in all the Vedas. This is confirmed in the following words of the Catur-veda-sikha:

"By all the Vedas the Supreme Personality of Godhead is to be known. The Vedas describe no one else. A person who aspires after liberation should study the Vedas, reflect on their words, and try to understand Him."

2 This is again confirmed in these words:

"The demigods, the sages who desire liberation, and the brahmavadis all meditate on the Supreme Personality of Godhead."

Sri Nrsimha-tapani Upanisad 2.4

"All the Vedas meditate on the feet of the Supreme Personality of Godhead and all austerities chant His glories."

Katha Upanisad 1.2.15

"Let me approach the Supreme Personality of Godhead, the great Supersoul who sees everything. They who are ignorant of the Vedas cannot understand Him."

Sruti-sastra

"I ask about the Supreme Person, who is described in the Upanisads."

Sruti-sastra

"By all the Vedas, I am to be known. Indeed, I am the compiler of the Vedanta, and I am the knower of the Vedas."*

Lord Krsna, in Bhagavad-gita 15.15

3 In the Padma Purana it is said:

"In conclusion, the Supreme Personality of Godhead Visnu is described in all the Vedas."

4 In the Skanda Purana it is said:

"The Supreme Personality of Godhead is named by all names and worshipped by all the Vedas."

5 In the Visnu Purana it is said:

"We offer our respectful obeisances to the Supreme Personality of Godhead, the eternal author of the Vedas."

6 In the Brahma-tarka it is said:

"In all the Vedas, Itihasas, Puranas, and Yuktika-sastras, only the Supreme Personality of Godhead, and no one else, is to be known."

7 The Supreme Personality of Godhead describes Himself as the conclusion of the Vedas (Srimad Bhagavatam 11.21.43):

"The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding."*

8 In this verse 'mam' means 'Me, the object of the Vedic sacrifices', 'vidhatte' means 'the Vedas ordain', and 'abhidhatte mam' means 'the Vedas set form Me, the

form of all Deities and the creator of the sky and the other material elements.' That the Supreme Personality of Godhead is the creator of the sky is confirmed by the following words (Taittiriya Upanisad 2.1.3):

"From the Supreme Personality of Godhead the sky was born."

"Vikalpyapohyate hy aham' means 'speculating that nothing is different from Me."

Anuccheda 99

1 In this way it is proved that the Supreme Personality of Godhead is the subject matter of the Vedas. This is confirmed in the following question of King Pariksit and the answer of Sri Sukadeva Gosvami (Srimad Bhagavatam 10.87.1):

"Since Vedic knowledge generally deals with the subject matter of the three qualities of the material world, how then can it approach the subject matter of transcendence, which is beyond the approach of the three material modes? Since the mind is material and the vibration of words is a material sound, how can the Vedic knowledge, expressing by material sound the thoughts of the mind, approach transcendence? Description of a subject matter necessitates describing its source of emanation, its qualities, and its activities. Such description can be possible only by thinking with the material mind and by vibrating material words. Although Brahma, or Absolute Truth, has no material qualities, our power of speaking does not go beyond the material qualities. How then can Brahman, the Absolute Truth, be described by your words? I do not see how it is possible to understand transcendence from such expressions of material sound."*

2 The meaning is that the Vedas consist of words that describe mostly the mode of nature, which begin with goodness, and the Supreme Brahman is beyond the modes of nature, which begin with goodness. For this reason the Supreme Brahman cannot be described. Because it is beyond the actions of the modes of material nature, the Supreme Brahman cannot be described. The words 'sat' and 'asat' here mean 'cause' and 'effect'. Brahman is also beyond cause and effect.

Sometimes words are unambiguous and have only one meaning. An example of this is the word 'dittha' (toy elephant). Some words have a second meaning. An example of this is the phrase 'simho devadattah' (the lion Devadatta), where the word 'lion' actually means 'lionlike'. Sometimes words have a metaphorical meaning. An example of this is the phrase 'gangayam ghosah' (a cowherd village on the Ganga), where the word 'Ganga' does not mean 'in the Ganga' but 'on the Ganga's shore'. How is it possible for the Vedas to describe the Supreme Brahman, which has no material qualities, with words, which have so many ambiguous meanings?

In the statements of the Vedic literature, which do not describe anything but the Supreme, as for example the statement of Vedanta-sutra (1.1.3) 'The Supreme Brahman is the origin of the scriptures' the primary, literal meaning should be accepted. In these self evident statements of the Vedas the literal meaning should be accepted. Why should the literal meaning be accepted? It should be accepted because you (Sukadeva Gosvami) are personally speaking out of great compassion. Otherwise it would not be possible to understand Brahman in the Vedas. How then would it be possible to understand the Supreme Personality of Godhead, who is above Brahman, without your explanation? For this reason the path of the self-evident Vedas leads to the Supreme Personality of

Godhead. This is described in this passage, which begins with Srimad Bhagavatam 10.86.59.

3 Srila Sukadeva Gosvami answered in these words (Srimad Bhagavatam 10.87.2):

"The sages said: The Supreme Personality of Godhead has created the mind, senses, and living force for the purpose of sense gratification in transmigration from one kind of body to another, as well as for the purpose of allowing liberation from the material conditions."

4 In this verse the compound word beginning with 'buddhi' means 'the various attributes' and 'jananam' means 'of the individual living entities'. To arrange for their sense gratification, the Supreme Personality of Godhead (prabhuh) created their intelligence, mind, senses, and living force. The individual living entities, employing their own knowledge, did not create them. By this statement the vivarta-vada (impersonalists' theory of transformation) is refuted. The word 'mtra' here means 'of the material senses', 'bhava' means 'activities that bring one another birth', 'atmane' means 'to the individual living entity, who has come to the material world to enjoy', and 'akalpanaya' means 'for liberation and freedom from material desire'. Material desire here is the four goals of economic development, material piety, sense gratification and impersonal liberation. Liberation here is the liberation where one sees everything is spirit.

5 Srimad Bhagavatam (5.19.19-20) explains:

"If one's position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Visnu according to the four social divisions (brahmana, ksatriya, vaisya and sudra) and the four spiritual divisions (brahmacari, grhastha, vanaprastha and sannyasa), one's life becomes perfect.*

"After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vasudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vasudeva, is the real path of liberation."*

In this prose passage of the Fifth Canto two kinds of devotional service are described.

6 In both these processes of devotional service (following varnasrama and meeting a devotee) one becomes free from the illusions of material ignorance. The Supreme Personality of Godhead therefore creates the intelligence and senses of the conditioned souls to enable them to engage in devotional service. His sampadana-sakti potency makes all this possible. Because the three goals of economic development, material piety, and sense gratification are external and material, liberation is different from them. Liberation is part of the spiritual potency. Because it is internal and consists of spiritual knowledge and devotional service, and because it breaks the bonds of material existence, it is different from matter. This is described in Srimad Bhagavatam 2.10.6:

"Liberation is the permanent situation of the living entity after he gives up the changeable gross and subtle material bodies."*

When the living entities are averse to the Lord's devotional service, then their intelligence and senses are under the thrall of the material ignorance potency.

When the living entities are under the thrall of the modes of nature the Lord is not manifest, but when they are free from the modes He appears before them. In this way this verse is explained.

7 Srila Sukadeva Gosvami concludes his answer by says (Srimad Bhagavatam 10.87.49):

"Thus I have replied to the question You submitted to me, O king, about how the mind can have access to the Absolute Truth, which is ineffable and devoid of qualities."***

8 In this way the spiritual potency reveals the Lord's non material, blissful, forms and qualities. Therefore the Lord can be understood and expressed in words. Later on it will also be proved that the Vedas can describe the Lord's non material forms and qualities. Therefore it is proved that the words of the individual spirit souls can described the Supreme Personality of Godhead. This is explained in the following words (Srimad Bhagavatam 1.5.1):

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc. of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilisation. Such transcendental literatures, even though imperfectly composed, are heard, sung, and accepted by purified men who are thoroughly honest."*

In addition to this it is said that the Vedas are created by the breathing of the Supreme Personality of Godhead. (Thus there are two kinds of description of the Supreme Personality of Godhead: that spoken by the individual living entities, and that spoken by the Supreme Lord Himself.) What more need be said? The Vedas can directly describe the Supreme.

9 In Srimad Bhagavatam (10.87.14) it will be said:

"O Lord, the Vedas understand You and You enjoy pastimes with Your eternal potency."

In the Twelfth Canto (Srimad Bhagavatam 12.6.41), it will be said about the sacred syllable om:

10 "This omkara, ultimately non material and imperceptible, is heard by the Supersoul without His possessing material ears or any other material senses. The entire expanse of Vedic sound is elaborated from omkara, which appears from the soul, within the sky of the heart. It is the direct designation of the self-originating Absolute truth, the Supersoul, and is the secret essence and eternal seed of all Vedic hymns."***

11 In the Sruti-sastra also it is said:

"Om is the name of the Supreme."

12 "Nedistham' here means 'without concealing any of His characteristics". The king's question here is: 'How is it possible for the Vedas to directly describe the Supreme? Please tell." The idea is that words are not able to describe the Supreme. This idea is refuted in the following words (Srimad Bhagavatam 10.87.41):

"O Lord, because You are limitless even the great demigods cannot find where You end. Even You cannot find where You end. Within You the universes move as specks of dust tossed by the wind. Rejecting everything that is not You, the Vedas become fruitful when they find You."

External, superficial readers think the Vedas describe economic

development, material piety, and sense gratification. The conclusion of the Vedas is not these external things, but rather the internal, esoteric description of the Supreme.
13 The Vedas are the Supreme Personality of Godhead's breath, manifested by the pastime of His compassion on the wretched living entities outside the eternal spiritual reality. First, to create faith in the unseen and unknown (spiritual reality) the Vedas great easily visible goals, such as the attainment of a son, to the living entities striving for such things. From this, faith (in the Vedas' ability to grant benedictions) is created. With that faith the Vedas show the temporary nature of the material world, create a desire to go to the very wonderful higher worlds of Svargaloka, and give the living entities the Agnistoma-yajna to attain that goal. By again and again practicing religious rituals, the living entity becomes attracted to religion, and with this attraction he becomes pure in heart. He becomes wise and, knowing that his material situation is temporary, becomes tormented with fear of the cycle of repeated birth and death. Then the Vedas give him the desire to attain the bliss of impersonal liberation. From the bliss of impersonal liberation eventually the spiritual form of the Supreme Truth, the Personality of Godhead, appears.
14 This ultimate plan of the Vedas is described in these words (Srimad Bhagavatam 1.2.9-10):

"All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.*
15 "Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works."*
16 To the extent the intelligence and senses are situated in the internal spiritual reality, to that extent they are able to understand the Supreme Truth manifest by the spiritual potency. In this way they are able to cross over the Vedic instructions in relation to the three modes of material nature are able to understand the Supreme Truth beyond the modes.

In the Twelfth Canto (Srimad Bhagavatam 12.6.39) it is said in relation to the sacred syllable om:
17 "From that the sacred syllable omkara, independent, with unmanifest potencies, and the form of Brahman, Paramatma, and Bhagavan, was manifest."
18 The Supreme Truth is manifest in two ways: in the form of the Supreme Personality of Godhead and in the form of the impersonal Brahman. The spiritual potency is also manifest in two ways: in the form of self-manifest devotional service and in the form of spiritual knowledge. The devotional service portions of the Vedas lead to the Supreme Personality of Godhead and the knowledge portions of the Vedas lead to the impersonal Brahman. This conclusion is found in the Itihasas.

Anuccheda 100

1 Srimad Bhagavatam (10.87.12) explains:

"Sanandana said: After the dissolution of the whole cosmic manifestation,

the entire energy and the whole creation in its nucleus form enters into the body of Garbhodakasayi Visnu. The Lord at that time remains asleep for a long, long time, and where there is again necessity of creation, the Vedas personified assemble around the Lord and begin to glorify Him, describing His wonderful transcendental pastimes."*

2 At the time of cosmic annihilation the Lord withdraws (apiya) the universe He had created and lies down to rest with His potencies. Making the material nature, the purusa-avatara, and the portion of His portions all one with Himself, He closes His eyes. When the time of cosmic annihilation is almost over the Vedas awaken the Lord with prayers describing His transcendental qualities. The Lord here is the Supreme Personality of Godhead. He is not a purusa-avatara expansion.

3 That the purusa-avatara also enters the Lord is described in the Third Canto (Srimad Bhagavatam 3.5.23):

"The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomised by different names."*

4 Continuing the description in text 1, the Srimad Bhagavatam (1.87.13) gives an example:

"Then the Vedas glorify the Lord. It is exactly like a king. When he is asleep in the morning, the appointed reciters come around his bedroom and begin to sing of his chivalrous activities, and while hearing of his glorious activities, the king gradually awakens."*

5 The example here is a powerful king, not an impersonal quality less something, glorified with eloquent prayers. That is the meaning of the words "It is exactly like a king. When he is asleep..." At night the king enjoys pastimes with his queens. He ignores all external duties and stays with His intimate associates in the inner part of his palace. Later, the poets awaken him by reciting many prayers glorifying his prowess. The Supreme Personality of Godhead is compared to this king. Ignoring all in relation to the material universes, He enjoys pastimes with His associates in His own abode hidden from material eyes. The Lord's associates (anujivinah) are they who know the Lord's heart.

6 In this passage the Vedas reveal the truth of the Lord's form, which is directly seen by devotional service, service that allows one to directly see the Lord and also grants transcendental knowledge and a host of transcendental virtues. The Personified Vedas say (Srimad Bhagavatam 10.87.14):

7 "O unconquerable, You are the Supreme Personality. No one is equal to You or greater than You. No one can be more glorious in his activities. All glories unto You! All glories unto You! By Your own transcendental nature You fully possess all six opulences. As such, You are able to deliver all conditioned souls from the clutches of maya. O Lord, we fervently pray that You kindly do so. All the living entities, being Your parts and parcels, are naturally joyful, eternal, and full of knowledge, but due to their own faults they try to imitate You by trying to become the supreme enjoyer; thus they disobey Your supremacy and become offenders. And because of their offenses, Your material energy has taken charge of them; thus, their transcendental qualities of joyfulness, bliss, and wisdom have been covered by the clouds of the three material qualities. This cosmic

manifestation, made of the three material qualities, is just like a prison house for the conditioned souls. The conditioned souls are struggling very hard to escape from material bondage, and according to their different conditions of life they have been given different types of engagement. But all engagements are based on Your knowledge. Pious activities can be executed only when inspired by Your mercy, therefore, without taking shelter at Your lotus feet one cannot surpass the influence of material energy. Actually, we, as personified Vedic knowledge, are always engaged in Your service to help the conditioned soul understand You."*

8 "Ajita" here means 'O unconquerable one' and 'jaya jaya' means 'Please reveal Your glory'. 'Jaya' is said twice out of respect. 'Ajita' here is in the vocative case.

9 It is said (Srimad Bhagavatam 6.2.10):

"Simply by chanting the holy name of Lord Visnu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, 'Because this man has chanted My holy name, My duty is to give him protection.'"*

10 From this it may be understood that the Supreme Personality of Godhead is personally present, face-to-face, in the sound of His holy name. He is His name, just as He is His transcendental form. He is not present face-to-face in anything that is different from Him. The Sruti-sastra explains that fear, hatred, and other faults and vices present in the Lord's form are only symbolic. They are not like material fear and hatred. This has already been proved in the Sruti. The form of the Lord appears on the eyes and the holy name of the Lord appears on the voice. The Lord's form and name are the same direct manifestation of the Lord, although appearing in different ways. That more need be said? Using sanketa, rudha, and other literary devices, the Vedas have in many ways explained that the Lord is not different from His name.

The Vedas here say: "O Lord, please reveal Your glories (jaya jaya)!" In this way, without recourse to any indirect literary devices, the Personified Vedas directly say that the Lord's glories and qualities are the most exalted. This is described in the Sruti-sastra in these words:

"O Lord, Your glories are so great even You do not fully understand them."
Sruti-sastra

"No one is equal to or greater than the Supreme Personality of Godhead."
Svetasvatara Upanisad 6.8

11 The Personified Vedas here say 'jaya jaya!' so that the Lord will reveal His devotional service. They do that because the Lord personally appears when there is devotional service. Hearing the Vedas' words 'jaya jaya!', the Supreme Personality of Godhead may ask: 'Which one of My glories shall I manifest?' To this question the Personified Vedas reply: 'ajam jahi', which means 'Please manifest the glory of Your gift of devotional service, which casts away the influence of maya.'

12 Then the Supreme Personality of Godhead may protest: 'My potency of knowledge and My potency of ignorance are both called 'maya', so it 'maya' is cast out, then transcendental knowledge will be destroyed.'

The Personified Vedas then reply: 'This 'maya' is 'dosa-grbhita-guna'.'

'Dosa' here is the fault of ignorance, which makes the living entities forget the Supreme Personality of Godhead. 'Grbhita' means 'accepted' and 'guna' means 'the knowledge that makes the living entities remember the Supreme Personality of

Godhead.' This means 'O Lord, when You enter the living entity ignorance is cast out. No matter where, when, how, or whom, ignorance flees from the living entity. Therefore, O Lord, please uproot ignorance and give the living entities pure devotion for Your lotus feet.' This means that the Supreme Personality of Godhead is Himself beyond the influence of the potency of ignorance. He is eternal, full of knowledge, and full of bliss. Rejecting everything that is not Him, the Vedas describe (caranti) the Supreme Personality of Godhead.

13 That the Lord is above the influence of matter is confirmed in the following words of the Vedas:

"One should know that although maya (illusion) is false or temporary, the background of maya is the supreme magician, the Personality of Godhead, who is Mahesvara, the Supreme Controller."*

Svetasvatara Upanisad 4.10

"The Supreme Personality of Godhead is beyond the influence of the unborn potency of illusion."

Svetasvatara Upanisad 4.5

"The Supreme Personality of Godhead is the master of everything. He is the ruler of all,"

Brhad-aranyaka Upanisad 5.6.1

"The Supreme Personality of Godhead is not material. He is not material."

Brhad-aranyaka Upanisad 4.2.21

14 At this point the Supreme Personality of Godhead may protest: 'Is it not so that by praying for the destruction of maya you want to destroy what is one of My opulences?"

To answer this the Personified Vedas say: 'O Lord, You fully possess all six opulences (tvam asi yad atmana samavaruddha-samasta-bhagah).' This means 'O Lord, You are the master of a great multitude of opulences in the spiritual world, which is three quarters of all existence. What is the use of this tiny, insignificant opulence of material illusion?"

15 In his commentary on Srimad Bhagavatam 10.87.38, Sridhara Svami explains:

"O Supreme Personality of Godhead, O master of multitudes of kamadhenu cows and the potencies of transcendental bliss and knowledge, what do You have to do with the unborn potency of material illusion? You have nothing to do with the eight material opulences limited by time, place and other material boundaries. Your opulences are spiritual and free of all limits."

16 Here (in Srimad Bhagavatam 10.87.14) the word 'atma' means 'Your form' and 'bhaga' means 'Your qualities.' By using these words for form and qualities the Personified Vedas are able, by using the traditional meaning (rudhi) of words, to describe the Supreme Personality of Godhead.

17 The Sruti-sastra describes the Lord and His potencies:

"The Lord is the Supreme Personality of Godhead. His potencies are manifest from Him."

Sruti-sastra

"The Supreme Personality of Godhead has multifarious potencies."

Svetasvatara Upanisad 6.8

18 In this way all the Vedas describe the Lord's potencies. In this verse (Srimad Bhagavatam 10.87.14) the word 'aga' means 'the stationary living entities',

‘jagat’ means ‘the moving living entities’, and ‘okasam’ means ‘the material bodies that are their homes’. ‘Akhila-sakty-avabodhaka’ means ‘O Lord who awakens all Your potencies, which are the individual living entities (jivas)’ and is in the vocative case. This means: ‘O Lord, by Your glance manifesting the wonderful potencies of maya, You are like an ocean filled with the waves of all Your potencies.”

At this point the Lord may protest: ‘Is it not so that if the maya potency is destroyed then the potency that is the individual living entities (jivas) will inevitably also be destroyed?”

To this the Personified Vedas reply: This is not so because ‘aga-jagad-oksam akhila-sakty-avabodhaka’ (O Lord, You awaken the moving and stationary living entities). On the contrary, your potency (that eclipses maya) fills the living entities with bliss. In this way the Personified Vedas describe the individual living entities as tatastha-sakti (the Lord’s marginal potency).

19 The relationship of the Supreme Personality of Godhead and the individual living entity is described in the Sruti-sastra:

“Who can breathe and who can live if the supreme bliss, the Supreme Personality of Godhead, does not stay in the sky of his heart?”

Taittiriya Upanisad 2.7.1

“The Supreme Personality of Godhead is the life-breath of everyone’s life.”

Kena Upanisad 1.2

“Everything that exists is the reflection of the Supreme Personality of Godhead.”

Svetasvatara Upanisad 6.8

This means that the stars and other celestial lights are reflected from the light of the Supreme.

The relationship of the Supreme Personality of Godhead and the individual living entity is also described in these words (Svetasvatara Upanisad):

“Only to those great souls who have implicit faith in both the Lord and the spiritual master are the imports of Vedic knowledge automatically revealed.”*

20 At this point the Supreme Personality of Godhead may protest: ‘How do you Vedas know that I have no duty to perform for the unborn maya potency, and how do you know that I am eternal and full of knowledge and bliss and by My own potencies are full of all opulences?’

The Vedas answer: “Sometimes we see You when, to create, maintain, and destroy the material worlds, in Your form of the purusa-avatara You enjoy pastimes with the unborn maya potency, or when by the means of Your internal potency You manifest Your personal opulences full of the nectar of eternity, knowledge and bliss, or when You appear as the words to us Vedas or as the Supreme worshipable Lord. In this way we Vedas know everything about You.”

In this verse (Srimad Bhagavatam 10.87.14) the Supreme Personality of Godhead is in the possessive case.

21 The Vedas are divided into two parts, one part dealing with the realm of the three modes of material nature, and the other part dealing with what is beyond the three modes of material nature. The part dealing with the three modes of material nature is in turn again divided into three parts. In the first of these parts the Supreme Personality of Godhead is described as being on the border between the spiritual and material worlds. An example of this part is the statement:

"From the Supreme Personality of Godhead the material elements were born."

Taittiriya Upanisad 3.1.1

In the second of these parts the Supreme Personality of Godhead is described as glorious because He is the controller of all within the realm of the three modes of material nature. An example of this part is the statement:

"The Supreme Personality of Godhead is the king of all within the realm of the three modes."

Sruti-sastra

In the third of these parts the Supreme Personality of Godhead is described as the teacher that shows how to transcend the realm of the three modes of material nature.

22 The second part (describing what is beyond the three modes of material nature) of the Vedas may be divided into two parts. The first part states that the Supreme is different from the realm of the three modes and the second part states that the Supreme is identical with the realm of the three modes. An example of the first part is the statement:

"The Supreme is not large and not small. It is not this. It is not that."

Brhad-aranyaka Upanisad 3.8.8.

Examples of the second part are the statements:

"The entire world is Brahman."

Chandogya Upanisad 3.14.1

"You are that."

Chandogya Upanisad 6.8.7

Of the last two quotes the first says that everything is Brahman because everything was born from Brahman. Thus the changeless Supreme Brahman is the shelter of everything and everything is part of it, each part being pure Brahman (spirit).

In the second quote the word 'tvam' (you) means 'the individual living entity, who is the potency of the spiritual form of the Supreme' and 'tat' (that) means 'the Supreme Brahman'. Without understanding the real meaning of the word 'tat' the meaning of 'tvam' will not be understood. Both 'tat' (the Supreme Brahman) and 'tvam' (the individual living entity) are by nature beyond the realm of the three material modes. Here it is clear that the Supreme is the Supreme Personality of Godhead (Bhagavan). It is not at all clear that the Supreme is the impersonal Brahman. In this way the words 'ajaya...carato nucaret' in Srimad Bhagavatam 10.87.14 are explained.

23 The living entities who have transcended the realm of the three modes are divided into two groups: they who are devoted to the impersonal Brahman and they who are devoted to the Supreme Personality of Godhead. The impersonal Brahman is described in these words (Taittiriya Upanisad (3.6):

"Brahman is full of bliss."

24 The Supreme Personality of Godhead is described in these words (Svetasvatara Upanisad 6.8):

"He does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than Him or equal to Him. His potencies

are multifarious, and thus His deeds are automatically performed as a natural sequence."*

25 In this way the statement 'atmana carato nucaren nigamah' is explained. In this way it is proved that the Vedas describe the Supreme Personality of Godhead. In the parts of the Vedas that describe what is beyond the three modes of material nature He is directly described. In the other parts He is described indirectly. To prove that He is not material. His various transcendental qualities are described. Leaving behind all partial descriptions, the Vedas directly describe the transcendental form and qualities of the Supreme Personality of Godhead. That is the conclusive explanation of the indirect description of the Lord.

26 In conclusion, O Lord, the Vedas become fruitful in the description of You. This is described in the following verses quoted in the commentary of Sripada Madhvacarya:

"Neither eyes, nor ears, nor logic teach of the Supreme Personality of Godhead. Only the Sruti and Smrti sastras teach of Him."

Sruti-sastra

"The Supreme Person is described in the Upanisads:

Brhad-aranyaka Upanisad 3.9.26

Anuccheda 101

1 In this way it has been proved that the Vedas describe the Supreme Brahman. That the final conclusion of the Vedas is that the Supreme is the Personality of Godhead is described in these words (Srimad Bhagavatam 10.87.15):

"O Lord, those who aspire for liberation from this material world must therefore worship You, the Supreme Personality of Godhead, the ultimate cause of all causes. You are just like the total mass of earth, from which varieties of earthly pots are manufactured. The pots are made of earthly clay, they rest on the earth, and after being destroyed, their elements ultimately merge back into earth. For this reason the great sages place their thoughts, words, and deeds in You. How can they avoid You? How can men not place their feet on the earth as they walk?"

2 How is the Supreme Brahman (brhat) understood (upalabdham)? After the material universe is destroyed (vikrteh), the Supreme Brahman remains (avasesataya). What is that like? It is like earthly clay. As clay is transformed into pots or so many other things, the pots and other things retain their identity as clay. The same may be understood (upalabdham) of the Supreme Brahman (brhat). The Vedas consider (avayanti) that the creation and dissolution of the material world are but transformations (vikrteh) of the Supreme Brahman (brhat). The Taittiriya Upanisad (3.1.1) explains:

"Everything has come from the Supreme."

As the pots and other things retain their identity as clay, so the entire world retains its identity as part of the Supreme.

The question may be raised: 'If everything is but a transformation of the Supreme, then why do the Vedas say the Supreme is "Not this, not that?" The answer is given here in the word 'avikrtat' (because the Supreme remains unchanged).

The Supreme as the ultimate origin is again described in Vedanta-sutra (2.1.27):

"Because the Supreme is the root from which the Vedic statements have

sprung."

The meaning is that by His inconceivable potency the Lord remains unchanged (even though everything that exists is a transformation of Him).

3 Although the word Brahman (brhat) is used here and it is here said that Brahman has potencies, the real meaning of Brahman here is Bhagavan (Supreme Personality of Godhead). This is so because the Supreme Personality of Godhead cannot be separated from His potencies. Because the Supreme Personality of Godhead is not small or insignificant, He is here called Brahman (the Great). Because the example of earthly clay in this verse indicates that Brahman is the active creator of the worlds, it should be understood that the impersonal Brahman is not indicated here. In the second half of this verse (Srimad Bhagavatam 10.87.15) the Personified Vedas explain that Brahman is ultimately the Supreme Personality of Godhead. They say:

"O Lord, for this reason the great sages place their thoughts, words, and deeds in You.

The Supreme Personality of Godhead and the impersonal Brahman are one and the same. They are only thought to be different because in one the Lord displays His transcendental qualities and in the other He does not display them.

The sages then say:

"O Lord, how can the Vedas avoid You? How can men not place their feet on the earth as they walk?"

This means: 'How can the Vedas become fruitful? O Lord, they become fruitful only by finding You.' This is confirmed by the following words (Srimad Bhagavatam 3.32.32):

4 "Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead."*

5 In Madhvacarya's commentary the Sruti-sastra is quoted:

"All names are ultimately names of the Supreme Personality of Godhead. As rivers flow to the ocean, so all names enter the Supreme."

6 All the Vedas describe the Supreme as the Supreme Personality of Godhead and also as the impersonal Brahman. These two names of the Lord are true. They are not imaginary. The Personified Vedas explain (10.87.16):

7 "O master of the three Lords of the universe, diving into the nectar ocean of topics about You, which washes away all the sins of the world, the wise become free of all sufferings. O great one, how can we describe the great devotees who, with a pure heart shaking off the vices of this world, the power of time, and the three modes of nature, serve You, who are full of eternal transcendental bliss?"

8 In this verse the word 'try-adhipate' means 'O Lord of the three deities headed by Brahman (Brahma, Visnu and Siva)'. This means that the purusa-avatara, Lord Narayana is the origin of these three deities, and the Supreme Personality of Godhead (Lord Krsna) is, because He is naturally superior, the master of Lord Narayana.

The next phrase means: 'O master (Krsna) of the master (Narayana) of the masters (Brahma, Visnu and Siva), because You are the final goal of the Vedas, the intelligent demigods renounce their portions of the Vedic yajnas and without any

other activity dive into the nectar ocean of Your glories, which washes away all sins (tava akhila-loka-mala-ksapana-kathamrtabdhim avagahya). 'Kim uta' means 'what can be said?'

The phrase 'tapamsi jahuh' may mean either 'they become free of all sufferings', or ;they perform severe austerities.'

The verse continues: 'With a pure heart shaking off both the vices of this world, the power of time, and the three modes of nature headed by the mode of goodness (sva-dhama-vidhutasaya-kala-gunah), they serve You, the Supreme Truth who is known as Brahman and who is full of eternal transcendental bliss (parama bhajanti ye padam ajasra-sukhanubhavam).'

The sequence of events here is first they dive into the ocean of nectar, then they become free of all sufferings, and then they serve the Lord.

9 The meaning here is that the devotees have given up the idea that the impersonal Brahman is the only feature of the Supreme. Here three kinds of men are described: the bewildered, the intelligent and the successful. It is seen that without any creative speculation, speaking only the truth, the Vedas describe the Supreme Personality of Godhead to these three kinds of men. If it is not seen (that the Vedas describe the Supreme Personality of Godhead) then such readers because of their ignorance do not attain the purification described in the words 'akhila-loka-mala-ksapana.'

When the class of bewildered men do not see this (that the Vedas describe the Supreme Personality of Godhead), then the adage 'like an iron rod untouched by fire' describes the Vedas' inability to purify them.

When the intelligent class does not see this, but instead speculates on the meaning of the Vedas, the adage 'Like a person who does not believe what has had heard of the virtues of the barren woman's children' describes their cynical rejection of the Supreme Personality of Godhead. Or, this class, even after understanding the truth, will not abandon non devotional duties and serve the Lord. Then the adage 'Like a person who, even after hearing the royal glories of the Ganges refuses to leave his own place to go there' applies to them.

When even the third class, they who are ultimately successful because they have attained self-realisation, curtly declines to dive into the nectar of the topics of the Supreme Personality of Godhead, the adage 'like a cynic who declines to dive into a nectar lake because he mistakenly thinks the river must be even more sweet' applies to them.

The true result of hearing the Lord's glories is described in the Visnu Purana in these words:

"When He enters the ears, Lord Hari kills all sins."

10 This is also described in these words (Srimad Bhagavatam 10.87.40):

"Dear Lord, anyone who, by Your grace, has understood the glories of Your lotus feet is callous to material happiness and distress, which arise from You alone. He is callous to praise or condemnation by the ordinary people. If the devotee can thus maintain the transcendental position, in the association of pure devotees daily hearing Your glorious activities in different ages and incarnations, then You guarantee His liberation."

11 This is again described in the First Canto (Srimad Bhagavatam 1.7.11):

"Srila Sukadeva Gosvami, son of Srila Vyasadeva, was not only transcendentally powerful. He was also very dear to the devotees of the Lord.

Thus he underwent the study of this great narration (Srimad Bhagavatam)."*
12 In this way it is proved that the Vedas describe the Supreme Personality of Godhead and His transcendental qualities.
13 This is confirmed by the following words of the Sruti:

"O Visnu, by chanting Your holy name with a little understanding, we attain profound transcendental knowledge."

Rg Veda 1.156.3

"As water never touches a lotus leaf, so sin never touches a person who knows the Supreme Personality of Godhead."

Chandogya Upanisad 4.14.3

"Work done for the Supreme Personality of Godhead will not bind one to the law of karma."

Isa Upanisad 2

"One who has abandoned all material activities, whether pious or impious, is not touched by sin."

Sruti-sastra

"Meditating on the Supreme Personality of Godhead, he does not think: Why did I not do pious deeds? Why did I sin?"

Taittiriya Upanisad 2.9.1

"They who have attained liberation still worship the Supreme Personality of Godhead."

Sruti-sastra

In these and other verses describing devotional service the supremacy of the Supreme Personality of Godhead is described. It is not at all refuted by the words of the Sruti-sastra:
14 At this point someone may protest: 'The words that you think describe the Supreme are still material in nature. The Supreme can never be described in words. This is confirmed in the Sruti-sastra:

"Words cannot describe the Supreme. The mind will never reach Him."

Taittiriya Upanisad 2.4.1 and 2.9.1

"Words cannot describe the Supreme."

Sruti-sastra

"The Supreme, who enables us to speak, cannot be described in words.'

Kena Upanisad 1.5

"He who gives the ears the power to hear cannot be heard by the ears."

Kena Upanisad 1.8

In this way the idea that the Supreme can be described in words is refuted.
15 To this doubt the answer is given: When something cannot be described directly, it also cannot be described indirectly. Why is this not so? The two kinds of description are not different because both ultimately come within the realm of words. Therefore, as material things may be described directly, so by saying the Supreme cannot be described, an indirect description is given of the Supreme. In this way it is proved that the Supreme can be described.

Anuccheda 102

1 That the Supreme Personality of Godhead is the ultimate goal and conclusion of the Vedas is confirmed by the following words (Srimad Bhagavatam 10.87.41):

“O Lord, because You are limitless even the great demigods cannot find where You end. Even You cannot find where You end. Within You the universes covered by ten and seven layers move as specks of dust tossed through the ether by the wheel of time. Rejecting everything that is not You, the Vedas become fruitful when they find You.”

2 Here it is said that the Lord’s transcendental forms and qualities are beyond description in two ways: 1. Because they are infinite and 2. Because they cannot be properly described.

The Personified Vedas describe the infinity of the Lord’s form in the words: ‘O Lord, because You are limitless (anantataya) even the great demigods, the rulers of Svargaloka and other planets, cannot find where You end.” Why are You limitless (anantataya)? Because You have no end. Only atheists say You have limits.

Why are You all knowing or all powerful? The Personified Vedas says: “Because You have no limits (anantataya).” The Lord’s all knowingness and all powerfulness are real. They are not an imagination, as the horn of a rabbit is. This is described in the Sruti-sastra”

“If someone says he fully understands the Lord of Vaikuntha, then he does not understand Him at all.”

In this way the Lord’s limitlessness is described.

The Personified Vedas then say: “Within You (yad-antara) the universes (anda-nicayah) covered by ten and seven layers (savaranah), move (vanti) as specks of dust (rajamsi) tossed through the ether (khe) by the wheel of time (saha vayasa).” Because limitless universes wander within Him, the Lord is limitless and because He is the shelter of wonderful qualities, His qualities are also limitless.

3 This is also described in Sruti-sastra:

“O Gargi, the Supreme is above heaven, below the earth, and between heaven and earth. The Supreme is, always was, and always will be.”

Brhad-aranyaka Upanisad 3.8.4

“The heroic glories of Lord Visnu are countless as the specks of dust on the earth.”

Sruti-sastra

4 The Personified Vedas continue (Srimad Bhagavatam 10.87.41) quoted in text 1): ‘O Lord, the Vedas become fruitful when they find You.” This means: “By describing how You are limitless, the Vedas find their conclusion in You.” In the Sruti-sastra it is said that the bliss of the Supreme Personality of Godhead is hundreds of times greater than the bliss of the demigod Brahma (Taittiriya Upanisad 2.4.1):

“Words turn from the Supreme. One cannot attain Him with the mind’s help. A wise man who understands the bliss of the Supreme Personality of Godhead never fears anything.”

Because the Supreme Personality of Godhead is limitless, His bliss is beyond measuring and beyond the power of words to describe.

5 This is again described in Vedic literature:

“Even when wise men see great Mount Meru they still cannot understand it. In the same way the Supreme Personality of Godhead cannot be understood, described, or imagined.”

6 By this explanation of how it is that the Supreme Personality of Godhead

cannot be described, it is proved that the Supreme Personality of Godhead can be described.

The form of the Supreme Personality of Godhead is directly described in these words (Taittiriya Upanisad 2.1.3):

"The Supreme Personality of Godhead is eternal, full of knowledge, and free of all limits."

The Lord's transcendental qualities are described in these words (Svetasvatara Upanisad 6.8):

"The deeds of the Supreme Personality of Godhead display His limitless knowledge and power."

The Personified Vedas continue (Srimad Bhagavatam 10.87.41, quoted in text 1): 'Rejecting everything that is not You, the Vedas become fruitful when they find You.' This means: 'Rejecting the material world, they find their conclusion in You."

7 That the Lord is the origin of all qualities is described in Bhagavad-gita (10.4-5) where He says:

"Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness and distress, birth, death, fear, fearlessness, non violence, equanimity, satisfaction, austerity, charity, fame and infamy - all these various qualities of living beings are created by Me alone."*

It is also said in Vedic literature:

"Shyness, intelligence, fear and everything else, have all come from the heart of the Supreme."

However, material knowledge and other material things are not identical with the Supreme. This is described in Brhad-aranyaka Upanisad (4.4.22):

"This Supreme is not this. The Supreme is not that."

The idea that the material world is the Supreme is again refuted in these words (Svetasvatara Upanisad 6.8):

"All His senses are transcendental. Any one of His senses can perform the action of any other sense."*

The Supreme Personality of Godhead is again described in these words:

"The Supreme Personality of Godhead is eternal and full of knowledge. He is free of all limits."

Taittiriya Upanisad 2.1.3

"The deeds of the Supreme Personality of Godhead display His limitless knowledge and power."

Svetasvatara Upanisad 6.8

8 Therefore the Lord's knowledge and qualities are different from matter. The Personified Vedas therefore say: 'Rejecting material knowledge and all other material things, the Vedas find their conclusion in You, O Lord.' Although, because He is beyond the range of the material intelligence, the form of the Supreme Personality of Godhead cannot be described, nevertheless, He can actually be described to some extent. The Lord is beyond the realm of the material senses, as is confirmed by the statement 'O Lord, You are the tenth manifestation, beyond the world of matter.' By this statement alone it is seen that the Lord reveals His form only by His own wish. Because by His own wish He is seen in the pure heart of a devotee, the Vedas conclude that He has the power to appear only

when He wishes.
9 That the Vedas are identical with the Supreme Personality of Godhead is described in the following words:

"The Vedas and the impersonal Brahman, are both My eternal forms."

The Supreme Personality of Godhead in Vedic literature

"The Vedas are identical with the Supreme Personality of Godhead."

Srimad Bhagavatam 11.3.43

"The Vedas are directly the Supreme Personality of Godhead, Narayana, and are self-born. This we have heard from Yamaraja."*

Srimad Bhagavatam 6.1.40

10 That the Supreme Personality of Godhead is the conclusion of the Vedas is also confirmed in the following words:

"This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."*

Srimad Bhagavatam 1.1.2

"The Supreme Personality of Godhead is described in the Upanisads."

Brhad-aranyaka Upanisad 3.9.26

In this way the Vedas teach that the Supreme Personality of Godhead may be approached through the Upanisads. It is also said:

"Looking through the eye of the Vedas one may see the Supreme Personality of Godhead."

11 Rejecting the darkness of matter, the Supreme Personality of Godhead personally appears by the means of His self-manifestation-potency, which is the Vedas. Even so, He still cannot be described by ordinary, material words. As the manifestation of the sun is the same as the sun's reflection in a pot, so the Supreme Personality of Godhead, the master of all potencies, is also the same as His potencies, and then again He and His potencies are also different. In the same way He is described by words and then again words cannot describe Him.

12 This is described in the Garuda Purana:

"Because He is inconceivable, the Supreme cannot be described by words and He can be described by the words of the Vedas. He cannot be approached by logic and He can be approached by logic. He cannot be known and He can be known. This is the conclusion of the Smrti."

13 This is also described in the Sruti (Kena Upanisad 1.4):

"The Supreme is different from both the known and the unknown."

Parasara Muni explains:

"We sages meditate on the Supreme Brahman, who is the abode of all potencies. When Lord Hari enters the ear, faith grows and sins perish."

14 At this point someone may protest: 'Is it not so that the Vedas are the self-manifest-potency of the Supreme Brahman, who is known as the Supreme Personality of Godhead? Since the Supreme Personality of Godhead is thus revealed through His potency the Vedas, how is the impersonal Brahman, which has no potencies, revealed?

Our opinion is that the impersonal Brahman is revealed in the Vedas

because it is one of the potencies of the Supreme Personality of Godhead. This is described in the following words (Srimad Bhagavatam 8.24.32):
15 "You will be thoroughly advised and favoured by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."*
16 Because the impersonal Brahman and the Supreme Personality of Godhead are not different, the impersonal Brahman is not self-manifest. Here this is explained even in plain and ordinary words and it is also explained in the Sruti-sastra. All of this does not refute the existence of the Lord's transcendental form, which is manifested by the Lord's pastime potency and perceived by devotional service. What is the nature of the Lord's pastime-potency? It is perfectly pure. This is described in the Suparna-sruti:

"They who smell the scents of matter do not smell the Supreme. They who see matter do not see the Supreme. They who hear matter do not hear the Supreme. They who know matter do not know the Supreme."

The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas to the Supreme Personality of Godhead.

Anuccheda 103

1 The potencies and the Lord who is the master of all potencies are one. The most important form of the master of potencies is Bhagavan, or the Supreme Personality of Godhead. The most important potency is Laksmi-devi, or the goddess of fortune. How many forms does limitless Laksmi-devi manifest? Srimad Bhagavatam (10.39.55) names some of Her expansions:
2 "The Lord was served by His potencies Sri, Pusti, Gira, kanti, Kirti, Tusti, Ila, Ja, Vidya, Avidya, Sakti and Maya."
3 The word "Sakti" here means 'Maha-laksmi'. "Sakti" here means the Lord's first, great, internal potency. 'Maya' here is His external potency. All these potencies beginning with Sri may be divided into two groups: 1. Spiritual, and 2. Material. These groups are headed by Sri and Maya respectively. The first group, the personal opulence of the Lord, is headed by Sri. It is not headed by Maha-laksmi because She is the root from which all (both spiritual and material) potencies come. This has already been explained. The second group, headed by Maya, is the opulence of the material universes.
4 The Supreme Personality of Godhead Himself describes the potency Sri in these words (Srimad Bhagavatam 3.16.7):

"Because I am the servitor of My devotees, My lotus feet have become so sacred that they immediately wipe out all sin, and I have acquired such a disposition that the goddess Sri does not leave Me, even though I have no attachment for her and others praise her beauty and observe sacred vows to secure from her a slight favour."*

At the end of the Fourth canto (Srimad Bhagavatam 4.31.22) Sri Narada describes goddess Sri in these words:
5 "Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess Sri, nor for the kings and demigods who are after the favours of goddess Sri. Where is that person who is actually grateful and will not worship the Personality of Godhead?" *

6 This verse explains that Sri is the patroness of many human kings and others who offer prayers to her. Cursed by Durvasa Muni, she appeared in the three material worlds, where she was born from the ocean of milk and with a glance became the beloved of the Supreme Personality of Godhead.

The material potencies (Srimad Bhagavatam 10.39.55, quoted in text 2) are next described. Ila is the earth, or also the pastime potency. Among the spiritual potencies, Vidya, or knowledge, is the potency that enlightens one about the truth. It is also named Samvit. The pastime potency is divided into knowledge and ignorance potencies. The ignorance potency, which makes one forget the Supreme Lord's powers and opulences, brought the bliss of ecstatic love to Lord Krsna's mother (Yasoda). In the same way it also bewildered the gopis, as is described in the Gopala-tapani Upanisad. This will be described in detail at the proper time. The material ignorance potency makes the conditioned souls in the material world forget the Supreme Personality of Godhead. It covers their true knowledge.

7 From the pastime potency the potencies Sandhini, Samvit, Hladini, Bhakty-adhara-sakti, Murti, Vimala, Jaya, Yoga, Prahvi, Isana, Anugraha, and others are manifested. Sandhini is the potency of eternal existence. Jaya is the potency of glory. Yoga is the potency of Yogamaya. Samvit is the potency of knowledge and ignorance and it is also the potency of pure transcendence. Prahvi is the potency of wonderful, limitless ability. Isana is the potency that makes everything possible. These and other potencies are manifest from the pastime potency. Because the Maya potency is manifest from the external potency, it is not counted among them. Part of the external potency, it remains far away from the Supreme Lord's purusa-avatara.

In the Tenth Canto, Thirty seventh Chapter (Srimad Bhagavatam 10.37.22-23) Narada prays to Sri Krsna:

8 "My Lord, let me offer my respectful obeisances unto Your lotus feet. You are situated completely in the transcendental position in perfect knowledge and bliss. You are complete in Yourself and are beyond all desires. By exhibiting Your internal potency, You have set up the influence of maya. Your unlimited potency cannot even be measured by anyone.*

9 "My dear Lord, You are the supreme controller. You are under Your own internal potency, and it is simply vain to think that You are dependent on any of Your creations. You have taken birth in the Yadu dynasty, or the Vrsni dynasty. Your advent on the surface of the earth in Your original form of eternal blissful knowledge is Your own pastime. You are not dependent on anything but Yourself; therefore I offer my respectful obeisances unto Your lotus feet."*

10 An explanation of these two verses follows. The words 'visuddha-vijnana-ghananm' mean 'the Supreme Truth, whose transcendental form is full of pure knowledge'. "Sva-samsthaya' means either 'with Your transcendental form' or 'with Your own potencies'. 'Samapta' means either 'eternally perfect' or 'completely full'. 'Sarvartha' means 'all opulences'. 'Amogha-vanchitam' means 'never cheated by insignificant, useless material desires.' Thinking someone might consider the Lord cheated in this way, Narada spoke the next words (which begin with 'sva-tejasa'). 'Sva-tejasa' means 'by the power of Your internal potency'. 'Nitya-nivrtta-maya-guna-pravaham' Means 'far away from the modes of material nature.'

11 The words 'atma-mayaya' mean that the Lord associates with His internal potency, not with His potency of the modes of material nature. 'Bhagavantam

imahi' means 'We take shelter of the Supreme Personality of Godhead'. The second verse concludes: 'I offer my respectful obeisances to the Supreme Personality of Godhead, who is named Sri Krsna and who by His plenary portion is present as the Supersoul in everyone's heart."

12 What does the word 'isvaram' mean here? The verse says 'svasrayam atma-mayaya', which means 'He is not dependent on His maya potency, which creates various material forms for the individual spirit souls', or it may also mean 'He is the shelter of the maya potency, which creates various material forms for the individual spirit souls.

What does the word 'tvam' (You) mean here? It means 'Now that You have appeared in this world, Your plenary expansion who acts as the controller of maya has entered within You. At the same time, in order to enjoy many pastimes (kridartham) with Your potencies and because You love Your devotees, You have appeared in a humanlike form (abhyattam manusya-vigraham)."

The humanlike form of the Supreme Personality of Godhead is described in Srimad Bhagavatam:

"The form of the Supreme Brahman is like a human form."

13 The verse continues: 'dhuryam yadu-vrsni-satvatam' (You are the leader of the Yadus, Vrsnis and Satvatas. This shows that the Lord is full of love for His eternal associates.

In the verse (Srimad Bhagavatam 10.39.55) quoted in the beginning of this anuccheda (text 2), Pusti and the other potencies are all partial expansions of the potency Sri. 'Vidya' there means 'knowledge' and the following word 'avidya' may also be properly understood as 'avidya' (with a long initial a), in which case it means 'the great knowledge'. The great knowledge here is pure devotional service. This is described in Bhagavad-gita (9.2):

"This knowledge (of devotional service) is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realisation, it is the perfection of religion. It is everlasting, and it is joyfully performed."*

14 In Srimad Bhagavatam 10.39.55, quoted in text 2, the word 'maya' means 'the external potency'. The spiritual potencies headed by Sri should be understood to be different from the external potency. The other potencies are like the external potency. In the pure description of the Lord it is said that the Lord's internal potency is divided into three according to the Lord's nature of being eternal, full of knowledge, and full of bliss. This is described in Visnu Purana (1.12.69) where Sri Dhruva says:

15 "O Lord, You are the support of everything. The three attributes hladini, sandhini and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery, and mixtures of the two, do not exist in You, for You have no material qualities."*

16 "The word 'hladini' means 'the Lord's internal potency that gives bliss'. 'Tvayi sarva-samsthitau' means 'Everything rests in You. It does not rest in the individual living entities (jivas).' The verse says: 'The three modes of material nature do not stay in You.' These modes are described in the words 'hlada-tapa-kari misra'. 'Hlada' means 'the material mode of goodness, which pleases the heart'. 'Tapa-kari' means 'the material mode of ignorance, which removes all happiness'. 'Misra' means 'the material mode of passion, which gives a mixture of

happiness and misery.' The verse here says that these three material modes do not exist in the Lord (guna-varjite).

'In the Sarvajna-sukti it is said:

17 "The Supreme Personality of Godhead, the Supreme Controller, is always full of transcendental bliss and is accompanied by the potencies hladini and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations".*

18 In sequence of importance, with the last the most important, these three potencies are listed sandhini, samvit and hladini.

As all pots are made by some potter, so everything that is has a cause somewhere. That the Supreme Personality of Godhead is eternal and is not preceded by a cause that created Him is confirmed by the Sruti-sastra (Chandogya Upanisad 6.2.1):

"O gentle student, before this material world was created, the eternal Supreme existed."

That the Supreme Personality of Godhead exists in all places, times and circumstances, and gives eternal life to others, is effected by His sandhini potency.

That the Supreme Personality of Godhead knows everything and enlightens others is effected by His samvit potency.

That the Supreme Personality of Godhead experiences bliss and gives bliss to others is effected by His hladini potency, which is the best of all.

19 In this way it is proved that the Lord's internal potency is divided in three. The potency by which the Lord personally appears in His transcendental form is called Visuddha-sattva, or the potency of pure goodness. The Lord does not appear in any way other than through this potency, just as He does not know or teach in any way other than through His samvit potency. The Visuddha-sattva potency is called pure because it is untouched by the material potency maya. That the Visuddha-sattva potency is beyond the realm of matter is explained in these words spoken by Markandeya to Narayana Rsi (Srimad Bhagavatam 12.8.45-46):

20 "O my Lord, O supreme friend of the conditioned soul, although for the creation, maintenance and annihilation of this world You accept the modes of goodness, passion and ignorance, which constitute Your illusory potency, You specifically employ the mode of goodness to liberate the conditioned souls. The other two modes simply bring them suffering, illusion and fear."***

21 "O Lord, because fearlessness, spiritual happiness and the kingdom of God are all achieved through the mode of pure goodness, Your devotees consider this mode, but never passion and ignorance, to be a direct manifestation of You, the Supreme Personality of Godhead. Intelligent persons thus worship Your beloved transcendental form, composed of pure goodness, along with the spiritual forms of Your pure devotees."***

22 An explanation of these two verses follows. These verses mean: 'O Lord (isa), the modes of goodness, passion and ignorance are the potencies You employ in Your pastimes?" How is that? "They are employed for the creation, maintenance and annihilation of the material world." The mode of goodness (sattvamayi) is employed to bring peace (prasantyai) and great happiness. The other two modes, passion and ignorance, are not employed for that purpose. They do not bring peace and they are useless for advancement in service of the Lord.

Therefore the words 'vyasana-moha-bhiyah' (suffering, illusion and fear) are used here to describe their employment.

The second verse says: 'O Lord (bhagavan), therefore (tasmat) intelligent persons (kusalah) serve (bhajanti) Your transcendental form of Lord Visnu, which is composed of pure goodness. In the same way they also worship the forms of the individual living entities such as Svayambhuva Manu and others who are Your pure devotees, and whose forms are also composed of pure goodness.' They never worship the forms of Brahma, Siva or the other demigods. Why? Because Your form brings peace to the world (loka-prasantyai) it is very dear to them.

23 At this point the Supreme Personality of Godhead may protest: 'In this way you have proved that My form is a manifestation of the mode of goodness. Why do you insist, then, that it is not a product of the illusory potency, maya?"

The reply is given: "O Lord, because fearlessness, spiritual happiness, and the kingdom of God, Vaikunthaloka, are all achieved through the mode of pure goodness, Your devotees consider this mode to be a direct manifestation of You, the Supreme Personality of Godhead." From this it should be understood that the mode of goodness mentioned here is the spiritual potency by which the Lord manifests His form according to His own wish. The goodness here is not a product of matter. This is described by Lord Siva in the following words (Srimad Bhagavatam 4.3.23):

24 "I am always engaged in meditating on Lord Vasudeva in pure Krsna consciousness (suddha-sattva, or pure goodness). Krsna consciousness is always pure consciousness (goodness), in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering."*

25 The reason the Supreme Personality of Godhead cannot be understood by the senses of mind is here given: He cannot be understood through the material modes of nature. The impure mode of goodness is material in nature and the Lord cannot be understood through it. The pure mode of goodness, however, is the Lord's spiritual potency, and by its agency one can attain the Lord.

26 The words (Srimad Bhagavatam 12.8.46 quoted in Text 21) 'loko yato bhayam utatma-sukham' (fearlessness, spiritual happiness, and the kingdom of God are all achieved through the mode of pure goodness) proof that pure goodness is a spiritual potency of the Lord. That the Lord's form must be manifest by His spiritual potency and cannot be manifest by a material mode of nature is confirmed in Srimad Bhagavatam (10.3.24):

"My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Visnu, the light of all transcendental knowledge."*

In Srimad Bhagavatam 12.8.46 the word 'abhayam' means 'fearlessness' and 'anyat', although one word, means the two words 'passion and ignorance.' In the previous verse (Srimad Bhagavatam 12.8.45) the word 'anya' also meant both

‘passion and ignorance’. In this way the goodness that manifests the Lord’s form is different from material goodness. This is also explained in Srimad Bhagavatam (11.4.4):

“The form of the Lord then entered the three worlds. From His senses the working and knowledge acquiring senses of the embodied beings became manifest. From His potency their knowledge became manifest. From His breathing their actions and the powers of their bodies and senses became manifest. With His three modes headed by goodness, He creates, maintains and destroys the worlds.”

The words ‘jnanam svatah’ are explained by Srila Sridhara Svami in these words:

“These words mean that from the Lord’s own potency of pure goodness the knowledge of the embodied beings is manifest.”

27 This is also described at the end of Brahma’s prayers (Srimad Bhagavatam 10.11.60):

“These descriptions of Lord Krsna’s pastimes with His cowherd boys, His eating with them on the bank of the Yamuna, and Lord Brahma’s prayers unto Him, are all transcendental subject matters. Anyone who hears, recites, or chants them surely gets all his spiritual desires fulfilled.”*

Srila Sridhara Svami comments:

“The word ‘vyaktetarat’ here means ‘transcendental pure goodness, which is different from the world of matter.’”

This is also described by Maharaja Bharata (Srimad Bhagavatam 5.7.14):

“The Supreme Personality of Godhead is situated in pure goodness. He illuminates the entire universe and bestows all benedictions upon His devotees. The Lord has created this universe from His own spiritual potency. According to His desire, the Lord entered this universe as the Supersoul, and by virtue of His different potencies, He is maintaining all living entities desiring material enjoyment. Let me offer my respectful obeisances unto the Lord, who is the giver of intelligence.”*

Srila Sridhara Svami comments:

“The words ‘paro rajah’ mean ‘beyond the material mode of passion, or situated in the pure mode of goodness’.”

The Vedic literatures explain that the material modes of nature, which begin with material goodness, affect the individual living entity (jiva), but they have no affect on the Supreme Personality of Godhead (isa). This is confirmed by the Supreme Personality of Godhead Himself in these words (Srimad Bhagavatam 11.25.12):

“The material modes of goodness, passion and ignorance influence the individual living entities, but they have no influence on Me.”

28 The Lord again explains in Sri Bhagavad-gita Upanisad (7.12-14):

“Know that all states of being - be they of goodness, passion or ignorance - are manifested by My energy. I am, in one sense, everything, but I am independent. I am not under the modes of material nature, for they, on the contrary, are within Me.*

29 “Deluded by the three modes (goodness, passion and ignorance), the whole world does not know Me, who am above the modes and inexhaustible.*

30 “This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can

easily cross beyond it."*
31 That the Supreme Personality of Godhead is beyond the modes of material nature is also described in the Tenth Canto (Srimad Bhagavatam 10.88.5):

"Sri Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is the supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position."*
32 This is also described in Sri Visnu Purana (1.9.43):

"May the Supreme Personality of Godhead, in whom material goodness and the other material modes are never present, and who is the first of all who are pure, be pleased with me."
33 By the use of the adjective 'prakrta' (material) here the existence of other, non material modes is implied. In the word 'prasidatu' (may He be pleased), the other, non material mode is the source of the Lord's pleasure. This other mode is pure goodness. It is described in Sri Visnu Purana (1.12.69, quoted in text 15):

"O Lord, You are the support of everything. The three attributes hladini, sandhini, and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."*
34 That the Supreme Personality of Godhead is beyond the touch of the material modes of nature is also described in the Tenth canto, where Indra, the king of the demigods, says (Srimad Bhagavatam 10.27.4):

"My dear Lord, You are transcendental to all the material qualities. Your transcendental position is visuddha-sattvam, which is above the platform of the material modes and Your transcendental abode is above the disturbance of the material qualities. Your name, fame, form, quality and pastimes are all beyond the material nature. Your abode is accessible only for one who undergoes severe austerities and penances and is completely freed from the onslaught of material qualities like passion and ignorance. If someone thinks that when You come within this material world You accept the modes of material nature, he is mistaken. The webs of the material qualities are never able to touch You, and You certainly do not accept them when You are present within this world. Your Lordship is never conditioned by the laws of material nature."*
35 An explanation of this verse follows. The word 'dhama' means 'the Lord's internal potency', and the Lord's purity is described by the two adjectives 'dhvasta-rajas-tamaskam' (free from passion and ignorance) and 'tapomayam' (consisting of transcendental knowledge attained by performing austerities). 'Tapah' here means 'transcendental knowledge attained by performing austerities.' This is described in the Sruti-sastra:

"By performing austerities the sage attained transcendental knowledge."

The meaning is that knowledge attained by performing austerities is free from even the slightest touch of matter. It is spiritual knowledge. It is different from the material mode of goodness. Therefore this verse explains: 'O Lord, material goodness and the other material modes do not exist within You. You do not accept them."
36 The following statement (Srimad Bhagavatam 10.2.34-35) of the demigods headed by Brahma is an accurate description of the Lord's transcendental position:

"O Lord, during the time of maintenance You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samadhi, ecstatic absorption in thoughts of You. Thus You are worshipped by the Vedic principles.*

37 "O Lord, cause of all causes, if Your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by Your presence can one understand the transcendental nature of Your Lordship, who are the controller of material nature. Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form."*

38 An explanation of these verses follows. In these words the Lord's form is described as not different from the mode of goodness. How is this mode of goodness described? It is pure goodness (sattvam visuddham). It is described as pure because it is completely free from the slightest touch or mixture of the material modes of passion or ignorance. It is the Lord's internal potency. It is supremely pure because it is not touched by even the smallest particle of matter.

39 Why does the Supreme Personality of Godhead come (srayate) to this world? So the embodied souls (saririnam) may learn to fix their thoughts on His lotus feet and, most important, so the devotees may taste the happiness of devotional service. This is described by Srimati Kunti-devi in these words (Srimad Bhagavatam 1.8.20):

"O Lord, You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit."*

40 What is the nature of the Lord's form? The answer is 'sreya-upayanam', which means 'it fulfils all the goals of life'. This means it is full of eternal, limitless, spiritual bliss. This means: 'O Lord, any idea that You and Your form are different is only a playful figure of speech. That idea is not true.' For this reason the people worship Your transcendental form (tavarhanam). How do they worship You? The answer is given in the words 'veda-kriya-yoga-tapah-samadhibhih' (by the Vedic principles, ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samadhi, ecstatic absorption in thoughts of You).

41 The next verse (Srimad Bhagavatam 10.2.35, quoted in text 37) means: 'O Lord, cause of all causes (dhatah), if (cet) the knowledge that reveals You, the potency by which You manifest Yourself, were not a manifestation of pure goodness, then how could it, by revealing You, purify (marjanam) the ignorance of thinking You are different from Your form (ajnana-bhida)?" The conclusion, therefore, is that Your form is not at all material.

At this point someone may protest: 'My perception is limited by the mode of material goodness. I cannot perceive higher than that. How, then, will I be able to perceive You.?"

The answer is given in the words 'guna-prakasair anumiyate bhavann', which mean 'O Lord, through the material modes of nature You may only be understood theoretically. With their help You cannot be seen directly." That is the meaning.

42 Or the phrase 'vijnanam ajnanbhidapamarjanam guna-prakasair anumiyate bhavan' may mean 'If the ignorance of You is not removed, if there is only the help of the material modes, You can be understood only theoretically.' This means that only when His personal potency of pure goodness is manifest can the Lord be seen directly. The demigods then proceed to describe two ways in which the Lord may be known theoretically. They say: 'prakasate yasya ca yena va gunah' (You can be understood by the qualities manifest from You or by the qualities manifest by You). Because You do have an eternal relationship with the external material modes beginning with the mode of material goodness, Your nature can be inferred from the material modes themselves as the sun's rising can be inferred from the red light of dawn and fire can be inferred from the presence of smoke. In both (ways where You are inferred from the material modes) You are not manifest directly. In this way it is proved that You directly appear only through the potency of the non material mode of pure goodness. They who understand that the spiritual mode of pure goodness is free of any trace of the material modes of passion and ignorance, and who know that the form of the Supreme Personality of Godhead is a manifestation of pure goodness, become free from any touch of the mode of passion because they are by nature peaceful, they are always neutral, they are unagitated, they are situated in knowledge of the truth, and they do not speculate on the nature of the Lord, guessing it to be other than it is.

43 In the mode of goodness what is otherwise unknown is seen, in the mode of passion a great variety is seen, and in the mode of ignorance that variety disappears. In the mode of goodness one becomes neutral to the comings and goings of matter, in the mode of passion one tries to help others, and in the mode of ignorance one tries to harm others. In this way there is material creation, maintenance, and annihilation, and there is also indifference to all material happenings. If the slightest trace of passion were present, the word 'pure' in 'pure goodness' would become meaningless. In the state of pure goodness what is the use of stirring up the cauldron of passions?

44 If visuddha-sattva (pure goodness) is present, then sandhini-sakti's partial expansion, adhara-sakti (maintenance), samvit-sakti's partial expansion, atma-vidya (spiritual knowledge), and hladini-sakti's potency, guhya-vidya (confidential knowledge) are also present. Pure goodness is the combined form of these three potencies. By adhara-sakti the abode of the Supreme Personality of Godhead is manifested. This is described in Srimad Bhagavatam (12.8.46):

"The great devotees know that the transcendental abode of the Lord is manifested from pure goodness."

Atma-vidya (spiritual knowledge) consists of two parts: knowledge, and the actions that lead on to knowledge, and it eventually leads to the knowledge of service to the Lord. Guhya-vidya (confidential knowledge) consists of two parts: devotional service and the actions that lead one to devotional service, and it eventually leads to love for the Supreme Personality of Godhead.

45 This is clearly described in the prayers to goddess Laksmi in the Sri Visnu Purana (1.9.118):

"O beautiful goddess, with your potencies of yajna-vidya, maha-vidha, guhya-vidya, and atma-vidya, you give various kinds of fruitive results and various kinds of liberation."

46 In this verse 'yajna-vidya' means 'fruitive actions', 'maha-vidya' means

'astanga-yoga', 'guhya-vidya' means 'devotional service', and 'atma-vidya' means 'speculative knowledge'. The verse means: 'Because you are the shelter of all these, you give various kinds of liberation and various kinds of fruitive results.' That is the meaning.

47 In the mode of pure goodness (visuddha-sattva) the Vasudeva form of the Lord is manifest. Lord Siva describes this in the Fourth canto, Chapter three (Srimad Bhagavatam 4.3.23):

"I am always engaged in meditating on Lord Vasudeva in pure Krsna consciousness. Krsna consciousness is always pure consciousness (visuddha-sattva), in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering."*

48 An explanation of this verse follows. The word 'visuddha' here means 'because it is the Lord's internal potency it is free from even the slightest touch of matter', and that is why the adjective 'suddha' (pure) is used here. This visuddha-sattva is here called 'vasudeva-sattva'. Why is it called 'vasudeva-sattva?' Because the Supreme Personality of Godhead (puman) Lord Vasudeva is manifest (iyate) because of it (yat).

49 Firstly the word 'sattva' is used here because this potency manifests the Supreme Truth and is thus like the 'sattva' (goodness) that enables the unseen to be seen in this world. Secondly, the word 'vasudeva' is used because this potency enables one to understand the Supreme Personality of Godhead, Lord Vasudeva. These two words are then put together into 'vasudeva-sattva', which is the same as 'visuddha-sattva' (pure goodness).

The word 'vasu' means either 'that which gives a home to the Supreme Personality of Godhead' or 'the home in which the Supreme Personality of Godhead resides.' 'Deva' means either 'He who enjoys transcendental pastimes' or 'He who shines with great splendour.' These two words are then combined in the word 'vasudeva'. Another meaning of 'vasu' is 'wealth'. The Lord Himself says (Srimad Bhagavatam 911.19.39): "The principles of religion are the real wealth desired by men." Therefore because the Supreme Personality of Godhead either possesses or causes other to possess the wealth (vasu) that is religion, He is known as 'vasudeva'. In this way 'vasudeva-sattva' is the same as 'visuddha-sattva' (pure goodness).

50 The knowledge by which one understands the effulgent form of the Supreme Personality of Godhead is described by the Lord Himself in these words (Srimad Bhagavatam 11.11.25-24):

"Absolute knowledge is in the mode of goodness, knowledge based on duality is in the mode of passion, and foolish, materialistic knowledge is in the mode of ignorance. Knowledge based upon me, however, is understood to be transcendental."***

51 In this verse and in many other places in the scriptures, knowledge of the Supreme Personality of Godhead is said to be beyond the touch of the modes of material nature. In this way the word 'visuddha' (pure) should be understood. This is the nature of the internal potency by which the Supreme Personality of Godhead appears according to His own wish. 'Sattva' in this compound word may be understood to be either in the locative case (where Lord Vasudeva is manifest) or the instrumental case (by which Lord Vasudeva is manifest).

52 Srimad Bhagavatam 4.3.23 (quoted in text 47) clearly describes the Lord's

internal potency. The word 'apavrtah' there means 'is revealed without any covering'. If material goodness is manifest it is only a reflection of pure goodness. It is like the reflection of a face in a mirror. The reflection is the 'covered' aspect of the original face. That is the meaning here. Srimad Bhagavatam explains: 'With all my (me) heart (manasa) I meditate (vidhiyate) on the Supreme Personality of Godhead (bhagavan), who is eternally manifested in the (tasmin) mode of pure goodness (sattve).' The conclusion is that when the heart is situated in pure goodness it is able to meditate on the Supreme Personality of Godhead.

53 At this point someone may protest: "If the Supreme Personality of Godhead can thus be meditated on with the mind, what is the need of the mode of pure goodness?"

Srimad Bhagavatam answers with the words 'hy adhoksajah'. "Hy' means 'because' and 'adhiksajah' means 'He is beyond the reach of the senses.' This means the Lord cannot be understood by the material senses.

In other readings the word 'manasa' (by the mind) is replaced by 'namasa') with respectful obeisances) and 'hi' (because) is replaced by the preposition 'anu'. The sentence then becomes: 'I offer respectful obeisances and serve Lord Vasudeva, who is manifest by His manifesting potency of pure goodness.' The Supreme Personality of Godhead is not manifest in any way other than through this potency. That is the meaning. Whether the Lord appears before us or remains invisible, we serve Him by bowing down to offer our respects. That is the meaning of this passage.

54 The potency of pure goodness, which manifests the form of the Supreme Personality of Godhead, appears as 'murti' and 'vasudeva'. The 'vasudeva' portion is Maharaja Vasudeva and the 'murti' portion is his religious wife. The potencies led by Sraddha and Pusti are her sisters.

55 Srimad Bhagavatam (1.3.9) explains:

"In the fourth incarnation, the Lord became Nara and Narayana, the twin sons of the wife of King Dharma."*

The word 'kala' here means 'potency'. Because it is seen that the Lord's incarnations named Nara-Narayana appeared there, this potency should be understood to be the potency of pure goodness, known as suddha-sattva or vasudeva-sattva. It is here named 'murti'.

56 After a description of Sraddha and many others, Murti is mentioned in these words (Srimad Bhagavatam 4.1.51):

"Murti, a reservoir of all respectable qualities, gave birth to Sri Nara-Narayana, the Supreme Personality of Godhead."*

57 The verse says: 'Because the Supreme Personality of Godhead, who is a reservoir (utpatti) of all (sarva) respectable qualities (guna), appeared within her, she gave birth to Them both.' Because the Supreme Personality of Godhead, whose form (murti) is eternal and full of knowledge and bliss, appeared within her, she is named Murti. In the same way Maharaja Vasudeva is so named because the Lord appears in the potency of vasudeva-sattva (pure goodness).

58 Maharaja Vasudeva is also described in the Ninth Canto (Srimad Bhagavatam 9.24.30):

"When Vasudeva was born, the demigods from the heavenly kingdom sounded kettledrums (anakadundubhi). Therefore Vasudeva, who provided the proper place for the appearance of the Supreme Personality of Godhead, Krsna,

was also known as Anakadundubhi."*
59 If Maharaja Vasudeva were not the place where the Supreme Personality of Godhead appeared (hareh sthanam), then his name 'Vasudeva' would have no meaning.

In this way it should be understood that the Supreme Personality of Godhead appears by the employment of His potency of pure goodness, which contains within it the potencies beginning with hladini and the potencies beginning with Sri. These potencies may be divided in three parts: 1. The potency of the opulence of the Supreme Personality of Godhead, 2. The potency that out of kindness gives opulence to others, and 3. The partial expansion of the Lord's opulence. These potencies also may be divided into two parts: 1. The potency by which the Supreme Personality of Godhead appears as the formless Brahman, and 2. The potency by which He displays His many transcendental forms. This is the explanation. The verse quoted at the beginning of this anuccheda was spoken by Srila Sukadeva Gosvami.

Anuccheda 104

1 Goddess Laksmi is the Lord's limitless internal potency. Her form is a partial expansion of the Lord's form. This is described in these words (Srimad Bhagavatam 12.11.20):

"Goddess Laksmi is the constant companion of the Supreme Personality of Godhead. She is a direct expansion of Lord Hari."

2 Srila Sridhara Svami comments:

"The constant companion here is the Lord's own potency. The reason for this is given in the words: 'saksad atmanah' (directly manifested from Lord Hari). Because the Lord's form is perfectly spiritual and because she is not different from His form, she is His internal potency.

3 The word 'saksat' (directly) here confirms that goddess Laksmi is not the same as the illusory potency maya. This is confirmed by the following description of the illusory potency (Srimad Bhagavatam 2.5.13):

"The illusory energy of the Lord is ashamed to be seen by the Lord."

4 That Goddess Laksmi is the Lord's constant companion is described in the hayasirsa-pancaratra:

"Lord Hari is the Supreme Personality of Godhead. Goddess Laksmi is His potency. Goddess Laksmi is female. Lord Kesava is male. Goddess Laksmi is never away from Lord Visnu. Lord Hari is never away from Goddess Laksmi."

5 This is also described in Visnu Purana (1.8.15):

"Goddess Laksmi, the mother of the universe, is the constant companion of Lord Visnu. O best of brahmanas, as Lord Visnu is all pervading, so is she."

6 The Visnu Purana (1.9.40) also explains:

"As Lord Janardana (Krsna), who is the master of the universe and the ruler of the demigods appears in different incarnations, so does His companion Goddess Laksmi."

7 That Laksmi-devi's form is spiritual is described in the Skanda Purana:

"Material nature is eternal. Laksmi-devi, the spiritual potency, which takes shelter of Lord Visnu, is also eternal. Lord Hari, who possesses all virtues, is also eternal. The wise say these three are eternal."

8 The Visnu Purana (1.9.44-45) also explains:

“May supremely pure Lord Hari, whose spiritual potency cannot be bound by the string of time knotted with seconds, minutes and hours, be pleased with me.

“May Lord Visnu, who is said to be the Supreme Personality of Godhead, who is the Supersoul present in all embodied beings, and who is served by Laksmi-devi, be pleased with us.”

9 Srila Sridhara Svami comments:

“Because time controls only the material realm and because the Lord’s eternal potency Laksmi-devi is not different from the form of the Supreme Personality of Godhead, Laksmi-devi is not under the control of time, which is like a string made of seconds, minutes, and hours. That is the meaning here. This is so because she is not different from the form of the supremely pure Personality of Godhead.

“At this point someone may protest: If Laksmi-devi is not different from Lord Visnu, then why is He said to be her husband?

“The answer is given in the word ‘paramesah’. ‘Para’ means ‘supreme’, ‘ma’ means ‘mother’, and ‘isah’ means ‘husband’. Therefore ‘paramesah’ (para+ma+isah) means ‘the husband of the supreme mother, Laksmi-devi’. The words ‘suddho py upacaratah’ (served by Laksmi-devi) are spoken with the intention to explain that although Laksmi-devi is, in some ways, not different from Lord Visnu, she is also, in other ways, different from Him. The first two lines of this stanza are two separate clauses. That is why the relative pronoun ‘yah’ (who) is used twice.’

10 That Laksmi-devi is both different from and not different from the Lord may be inferred from these words, where the demigod Brahma prays (Srimad Bhagavatam 3.9.23):

“The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Rama, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator.” *

11 It is also said (Srimad Bhagavatam 7.9.2):

“The goddess of fortune, Laksmiji, was requested to go before the Lord by all the demigods present, who because of fear could not do so. But even she had never seen such a wonderful and extraordinary form of the Lord, and thus she could not approach Him.”*

12 Here Laksmi-devi was frightened because the form of Lord Nrsimadeva had never been seen or heard of before.

In this way Srimad Bhagavatam 12.11.20 (quoted in text 1) has been explained.

The verse quoted in the beginning of this anuccheda was spoken by Srila Suta Gosvami.

Anuccheda 105

1 He whose form is eternal and full of knowledge and bliss, who possesses inconceivable, wonderful, unlimited potencies, who is religion and the most religious person, who is not different from anything and who is different from everything in many ways, who has no form and who has form, who is all-

pervading and localised, who is an ocean of limitless mutually contradictory qualities, who by His own wish alone manifests His transcendental form which is completely different from the gross and subtle elements of the material world, whose left side is decorated by the present of His personal potency Laksmi-devi whose transcendental form is like His, whose transcendental form is splendidly manifested among His splendid associates in His transcendental abodes, whose potencies, wonderful playful qualities, pastimes, and features fill the great devotees with wonder, who is identical with the impersonal Brahman, who is the shelter and sustenance of the marginal potency that is the individual spirit souls, and whose abhasa-sakti manifests limitless material universes, is known as Bhagavan (the Supreme Personality of Godhead) by the wise.

2 The Supreme Personality of Godhead is different from matter. The materialists cannot see, understand, or imagine Him. He acts to create faith in the wise, who can understand Him. That he cannot be understood by the foolish, and that He can only be known through the revelation of the Vedas, is described in the following words, where the Personified Vedas says (Srimad Bhagavatam 10.87.24):

3 "Who, recently born and soon to die in this world, can know the Lord, who existed before all and who fathered the great sage Brahma and all the demigods great and small? When the Lord lies down and withdraws everything within Himself, there is no gross or subtle matter, material bodies made of the two, time or scripture."

4 In this verse 'bata' means 'O Lord', 'iha' means 'in this material world', 'agrasaram' means 'You, who were perfect in the beginning', 'avara-janma-layah' means 'who were recently born and are about to die', and 'Veda' means 'knows'.

The verse says: "Which of these persons can know You?" The Personified Vedas say the Supreme Personality of Godhead was perfect in the beginning, and the others, who are all recently born, are not able to understand Him. The words 'yata udagad rsih' means 'from You Brahma was born'. 'Yam anu ubhaye' means 'After Brahma was born the demigods and other individual living entities were born.' All these living entities are recently born.

The Personified Vedas says: "When You take back (avakrsya) to the spiritual world the Vedas (sastran), which teach about You, when You also lie down (sayita), closing Your eyes to the activities of the material universe, then for the individual spirit souls who lie down with you there is no longer any way to understand You. At that time there are no gross material elements (sat) beginning with ether, no subtle material elements (asat) beginning with mahat-tattva, no material bodies made of gross and subtle material elements (ubhayam), and no force of time (kala-jvarah). In this way there are also no senses, no living force, and no other instruments of material life."

At the time of creation the Vedas reveal the truth of the Supreme Personality of Godhead, but the living entities, because they are recently born, born after the moment of creation, because they are bewildered by the presence of material bodies and various material designations, and because they are polluted by the power of time, cannot understand that revelation of the Supreme.

The Vedas say: "At the time of cosmic devastation everything enters within You. At that time, because the Vedas have then disappeared, and because they are overcome with the sleep of ignorance, the living entities also cannot understand You."

This is described in the Sruti-sastra in these words:
5 “O Lord, when the living entities enter within You at the time of cosmic devastation they cannot understand anything about You.”

Sruti-sastra

“Words turn from the Supreme Personality of Godhead, for they cannot describe Him. With the material mind one can never attain Him.”

Taittiriya Upanisad 2.4

“Who understands the Supreme? In this world who can describe Him?”

Sruti-sastra

“From what has everything come? Who has created this world? The demigods were recently born. Who knows from whence they have come?”

Sruti-sastra

6 “Although fixed in His abode, the Personality of godhead is swifter than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence.”*

Isa Upanisad 8

“Neither the eyes, nor the ears, nor logic, nor memory, but only the Vedas can teach us about the Supreme Personality of Godhead.”

Sruti-sastra

Anuccheda 106

1 That the ancient wise sages can directly understand and see the Supreme by serving Him with devotion will be described in three verses from Srimad Bhagavatam (9.8.21-23) quoted in this anuccheda. The first of these verses (Srimad Bhagavatam 9.8.21) says:

“My Lord, even Lord Brahma is to this very day unable to understand Your position, which is far beyond himself, either by meditation or by mental speculation. So what to speak of others like us, who have been created by Brahma in various forms as demigods, animals, human beings, birds and beasts? We are completely in ignorance. Therefore, how can we know You, who are the Transcendence?”*

2 This verse states: “Even Lord Brahma (ajanah) is to the very day (adya) unable to see (na pasyati) You (tvam) or to understand (na budhyate) Your position (tvam).” Why can he not see or understand You? The answer is given in the word ‘samadhi-yuktibhih’, which means ‘You cannot be understood by meditation or mental speculation’. The word ‘apare’ means ‘How can others, who are only recently born, see or understand You?” Why are the others said to be recently born? The answer is given in the words ‘kuta pare tasya manah-sarira-dhi-visarga-srsta vayam aprakasah’, which means ‘So what to speak of others like us, whose mind, body, and intelligence have been created by Brahma from the material modes of goodness, passion, and ignorance, and made into in various forms as demigods, animals, and human beings? We are completely in ignorance, therefore, how can we see or know You, who are the Transcendence?”

3 Why can the others (apare) not see the Lord? The answer is given in the next verse (Srimad Bhagavatam 9.8.22):

“My Lord, You are fully situated in everyone’s heart, but the living entities, covered by the material body cannot see You, for they are influenced by the

external energy, conducted by the three modes of material nature. Their intelligence being covered by sattva-guna, rajo-guna and tamo-guna, they can see only the actions and reactions of these three modes of material nature. Because of the actions and reactions of the mode of ignorance, whether the living entities are awake or sleeping, the can see only the workings of material nature, they cannot see You Lordship."*

4 The verse says: 'My Lord, You are fully situated in everyone's heart, but the living entities, covered by the material body (ye deha-bhajah) cannot see You (na viduh). They see (vipasyanti) only the material modes of nature (gunan). Sometimes they see only the mode of ignorance. Their intelligence overpowered by the three modes, awake or dreaming they see only the material sense-objects. In dreamless sleep they see only the mode of ignorance. They do not see You, who are beyond the three modes of material nature. You are everywhere. Why do they no see You? Because their minds are bewildered by the illusory potency maya, or by Your illusory potency maya, they cannot understand You. Persons like us cannot understand You. Only Your devotees can understand You."

5 The next verse (Srimad Bhagavatam 9.8.23) explains:

"O my Lord, sages freed from the influence of the three modes of material nature - sages such as the four Kumaras (Sanat, Sanaka, Sanandana, and Sanatana) - are able to think of You, who are concentrated knowledge. But how can an ignorant person like me think of You?"*

6 This verse says: 'My Lord, how can I think of You, who possess many wonderful transcendental potencies? What is Your form like? It is full of knowledge."

That the form of the Supreme Personality of Godhead is full of knowledge is described in the scriptures in these words:

"The Visnu-murtis all had eternal, unlimited forms, full of knowledge, and bliss and existing beyond the influence of time."*

Srimad Bhagavatam 10.13.54

"The Lord's form is spiritual and cannot be seen by the non devotees."

Sri Visnu-sahasra-nama-stotra

The meaning is that because the Lord's form is full of transcendental knowledge it cannot be understood by the materialists. The speaker of this verse therefore says: 'I am a victim of the three modes of material nature. Therefore I am not able to think of You, O Lord."

7 At this point the Supreme Lord may protest: "What is the proof that I am as you say?"

The speaker of this verse answers: "The proof is that sages freed from the influence of the three modes of material nature - sages such as the four Kumaras (Sanat, Sanaka, Sanandana, and Sanatana) - are able to think of You. Indeed, they are able to see You directly. As owls have no conception of the sun, so some people cannot understand You. Recently born persons cannot understand You at all, although the wise devotees can see You directly. That is the meaning. The Sruti-sastra explains (Katha Upanisad 2.1.1):

8 "Generally speaking, no one can see the Supreme Personality of Godhead, who is beyond the grasp of the material senses. However, one who is intelligent and saintly, and who aspires for liberation, can turn his eyes from matter and become able to see the Supreme Personality of Godhead residing within his heart

as the Supersoul."
9 The method of seeing and understanding the Lord is described in these words of the Mathara-sruti:

"Devotional service brings one to the Supreme Personality of Godhead. Devotional service enables one to see the Supreme Personality of Godhead. Devotional service conquers the Supreme Personality of Godhead. Devotional service is more powerful than the Lord Himself."
10 The scriptures also explains (Katha Upanisad 1.2.23 and Mundaka Upanisad 3.2.3):

"The Supreme Lord is not attained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one whom He chooses. To such a person He manifests His own form."*
11 The verse quoted in the beginning of this anuccheda was spoken by Amsuman to Lord Kapiladeva.

In this sandarbha, Brahman and the Supreme Personality of Godhead (Bhagavan) have been described.